

SAINT VINCENT DE PAUL

ANNALS
OF THE
CONGREGATION OF THE MISSION
OR
A COLLECTION OF EDIFYING LETTERS

WRITTEN BY PRIESTS OF THE MISSION AND
SISTERS OF CHARITY.

ISSUED EVERY THREE MONTHS.

—♦—
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SAINT JOSEPH'S HOUSE
EMMITSBURG, MARYLAND
U. S. N. AMERICA

1903







PIUS X

ELECTED POPE AUGUST 4, 1903

HIS HOLINESS PIUS X.

On August 4, 1903, Cardinal Joseph Sarto, Archbishop and Patriarch of Venice, was elected Pope, succeeding Leo XIII. in the general government of the Church. He took the title of Pius X.

In the person of Pius X., we salute the Vicar of Christ. This title of itself indicates his claim to the obedience, devotedness, and love which all the children of the Church henceforth owe him. These are in a special manner the sentiments of the Family of Saint Vincent de Paul,—of that Saint so attached to the Chair of Peter, *Cathedræ Petri conjunctissimus*, according to the expression so dear to the Company.

The new Sovereign Pontiff was born June 2, 1835, at Riese, diocese of Trévisé, a city of Northern Italy (Venetia). After completing his theological studies at the Seminary of Padua, he was ordained priest September 18, 1858. He exercised the pastoral ministry at Tombolo, then at Salzano. In 1875, he was named Canon and Spiritual Director at the Seminary of Trévisé, and afterwards Capitulary Vicar.

In the Consistory of November 10, 1884, he was appointed Bishop of Mantua. On June 12, 1893, he was created Cardinal, and three days later, Patriarch of Venice.

LEO XIII.

On July 20, 1903, at four o'clock p. m., the Sovereign Pontiff, Leo XIII., expired. He was born at Carpineto in 1810; was consecrated Bishop in 1843; was Nuncio at Brussels; then appointed Archbishop of Perugia. Mgr. Joachim Pecci was created Cardinal in 1853, and in 1878, after the death of Pius IX., was elected Pope, assuming the title of Leo XIII. He discharged the functions of the Supreme Pontificate during twenty-five years.

Leo XIII., always manifested much interest and benevolence towards the double Family of Saint Vincent de Paul.

He placed upon our altars the two Blessed Martyrs, John Gabriel Perboyre and Francis Regis Clet, Priests of the Congregation of the Mission. The Daughters of Charity owe him a debt of gratitude for the important decree of 1882, by which, after an examination of the government under which the Congregation of the Daughters of Charity of Saint Vincent de Paul was established, he sanctioned this order of things and declared it was not necessary to make any change: *Nihil esse immutandum*.

FEAST OF THE PATRONAGE OF ST. VINCENT DE PAUL.—
A new feast under the title of Patronage of St. Vincent de Paul was solicited by the Superior General. The Congregation of Rites, it seems, has decided in favor of this petition; it allows this Feast to be celebrated by the Priests of the Mission and by the Daughters of Charity.

EUROPE

FRANCE

CAUSE OF BEATIFICATION

OF THE DAUGHTERS OF CHARITY OF THE HOUSE OF
ARRAS, PUT TO DEATH FOR THE FAITH, AT CAMBRAI,
JUNE 26, 1794.

In 1901 we mentioned the institution of a Commission, or a Canonical Tribunal for the informative process with the view to prepare the introduction of the Cause of Beatification of the Daughters of Charity of the House of Arras, put to death for the Faith, at Cambrai, June 26, 1794. (See Annals, Vol. viii, p. 156).

In a session held June 18, 1903, at the Ecclesiastical Seminary of Cambrai, under the presidency of the Archbishop, Father Villette, Superior of this Seminary, reviewed at length the history of this process.

After this, the Rev. Canon Didiot, Doctor in Theology at the Catholic University of Lille, and President of the Tribunal established to examine the Cause of the Daughters of Charity—he had discharged the same office in the Cause of the Ursulines of Valenciennes—rose to address the assembly. It belonged to him in quality of president to give the result of the process: this he did in a masterly discourse which we are happy to place before our readers:

RIGHT REVEREND ARCHBISHOP:

Your Grace desires to solemnly close to-day the double canonical process relative to the *martyrdom* and *writings* of the four Daughters of Charity of Arras, condemned to death and cruelly executed at Cambrai, in hatred of the Faith, June 26, 1794.

Of these two investigations the longest and most essential is that which is commonly termed *Process of the Ordi-*

very, because it was undertaken by diocesan authority, with the knowledge and approbation, however, of the Sacred Congregation of Rites to which it was first referred, and which appointed at the Court of Rome, a Postulator charged and commissioned to keep said Congregation informed of the progress and incidents of so important an affair. This initiative process was opened by Your Grace at Lille, in the house of the Sisters of Charity, Rue de la Barre, No. 16, on November 15, 1900. In this inaugural session in which you were attended by the Bishops of Arras and Lydda, Your Grace was pleased to establish a special Ecclesiastical Tribunal composed of Rev. Canon Jules Didiot, *President or Judge Delegate*; Rev. Eugene Pannier, Doctor in Theology, and Louis Bernot, Doctor in Canon Law, *Assessor Judges*; Canon Louis Salembier, *Fiscal Promoter*; Abbé Louis Bethléem, *Notary or Secretary*; Abbé Joseph Denimal, *Ecclesiastical Usher*, or *Cursem Apostolic*.

Before this Archiepiscopal Tribunal, the *Diocesan or Vice Postulator*, Rev. Lucien Misermont, Priest of the Mission and Director of the Ecclesiastical Seminary of Cambrai, was appointed to present and to plead the Cause of the four victims of June 26, 1794. Rev. Canon Massart, assisted at the opening sessions as Chancellor and principal Notary of the Archbishopric. Rev. Father Villette, Superior of the Seminary and Vicar General was added to our number as the official representative of the Superior General of the Congregation of the Priests of the Mission and the Daughters of Charity. Eighteen other sessions have since been held at Lille or at Cambrai; this is the twentieth, the last of this protracted investigation which we trust and earnestly desire will induce the Holy See to pronounce one of those final decisions which constitute a law in the public exercise of Catholic worship, and which, by the religious solemnities of earth, proclaim

the glory and the celestial crown with which God rewards the fidelity of His servants and the courage of His martyrs. If our Tribunal could again be assembled to hail the pontifical act of the beatification, of the canonization, of the declaration of the martyrdom of its venerable clients, with what joy would it substitute the invocation: *Blessed Madeleine, with thy three companions, pray for us*, for that which it has so often repeated during the past three years before and after its sessions: *St. Vincent de Paul, pray for us. All ye Saints and holy Martyrs, pray for us.*

The second process which quite recently was added to that of the Ordinary, is less important and less extended: the judicial body was more simple, and the members were restricted to Rev. Canon Jules Didiot, *President*, or *Judge Delegate*; Rev. Canon Louis Salembier, *Fiscal Promoter*, and Rev. Louis Bethléem, *Ecclesiastical Notary*. The Vice Postulator, Father Misermont, also attended, furnished with a document which of itself honorably justified the significant appellation of *processiculus diligentiarum*, given by Roman canonists to this brief investigation: *Processiculus*, or *little process*, was, for us, members of the Commission; and *diligentiarum* or *care* and *preoccupation* of every nature, was applied to Father Misermont: on both sides the most serious attention was given to the matter.

One session, held on the twenty-eighth of last May at the Catholic Circle of Lille, Rue Marais, sufficed to determine completely and with precision, the interesting question of the writings attributed in some measure to the four Daughters of Charity whose Cause was under examination.

The juridical importance of this second and rapid investigation is surely of the greatest weight. For in this, Rome takes an active part by establishing a method, a program, and by the delegation accorded to the Archbishop and Bishops of the dioceses where the researches are to be made. Thus, Your Grace, as well as the Bishop of Arras,

received from the Congregation of Rites official instructions which the Judge Delegate, the Fiscal Promoter, and the Ecclesiastical Notary have rigorously applied to the documents presented by the Vice Postulator. It was question of historical criticism, and also of prudent adaptation to the period and to the men of to-day, according to the spirit and the text of the pontifical document destined to guide us.

We bring to Your Grace a faithful transcription of these two canonical processes. It was made with great care and attention by the students of this Seminary, and afterwards officially verified by us in the general sessions of the Tribunal. The Diocesan Postulator, commissioned to convey to Rome and to present to the Sacred Congregation of Rites these precious volumes, as well as your letters and ours, will take in your presence the oath to religiously discharge this new function intrusted to his absolute and loyal devotedness. In union with his venerated confrère, Father Veneziani, Postulator General of the Causes relative to the two Congregations founded by St. Vincent de Paul, Father Misermont will transmit to the pontifical archives of Rites, this treasure, in the compilation of which he has labored more than any other. The day is not far distant, and perhaps, it is much nearer than we dare think at present, when the Sovereign Pontiff, according to the language of the Scripture, will bring from this rich treasure new things and old—*proferet de thesauro suo nova et vetera*: “new”, because they date from an era quite modern, and “old” because they bear a remarkable resemblance to those inestimable jewels of the martyrs, Agnes and Cecelia, Agatha and Lucy.

But passing into the shadow, and soon after emerging into the brilliant light of these ancient Roman annals, our double canonical process will not disappear entirely from the metropolitan archives of Cambrai. The original and

authentic collection gathered within the last three years, session by session, will be carefully treasured, Your Grace, in your secretariat, where it can be consulted for special study, with the authorization and under the vigilance of your Chancellor, but with the prohibition to publish anything of the same, unless by the express permission of the Sacred Congregation of Rites, until the Apostolic See has pronounced upon this affair which henceforth is its exclusive right.

In the original document and in the copy destined for Rome, I have placed in the first rank the numerous depositions made under oath in our presence; some are extensively developed and very learned, others quite simple and unpretentious; but all are of a powerful and religious interest. The Society of Priests of the Mission and that of the Daughters of Charity; the clergy of the diocese and particularly those of the Seminary of Cambrai; many learned laymen of this ecclesiastical province and of other places, have generously contributed facts and testimonies of great importance. No family record, no public tradition has escaped us; and Brittany, Normandy, Lorraine, and Paris, have united their voices in touching sincerity.

In the second rank I mention the documents: official "articles" of the Postulator; important works edited and published by him: topographical charts; fac-simile photographs with which he has copiously illustrated his reports; in fine, extracts from rare or learned works on the Revolutionary Period and on the famous actors in the frightful drama which, was to end, nevertheless, according to a precedent which has been followed by Divine Providence for two thousand years, in the glorification of Christ and of His Church. Therefore, when the three volumes in quarto and the two in octavo containing these depositions and documents shall be delivered to the press and made public, I doubt not, Your Grace, that the annals of the Church

and those of France will be enriched with a supplement worthy of being ranked among our best historic productions. But now, in the quasi-secrecy of your archives, certain investigators authorized to examine our original statements, not finding therein lengthy and demonstrative testimonies regarding the burial and the present condition of the relics of the pious and admirable deceased whose cause we plead; not finding the accounts and facts as categorically supernatural and miraculous, perhaps, as they would wish, will be mistrustful, I fear, of the real value of our investigation, and of the attention it will receive at the Supreme Tribunal of the Holy See.

They will say, probably, that the Roman Church most wisely requires in ordinary Causes of Beatification and Canonization, that the relics of the deceased be verified by ocular witnesses,—to ascertain whether or not these persons were prematurely buried; and if, in this frightful torture they had not lost the patience and grace which marked the moments supposed to be their last. Does not the Church also require certain proofs of true final perseverance; of having attained true sanctity;—that miracles after death should corroborate the supernatural facts which happened in the course of the earthly existence of those to be beatified or canonized?

Some theologians and canonists, I am aware, have almost succeeded in enforcing this doctrine as current opinion, although the illustrious and learned Pontiff, Benedict XIV., did not formerly sanction it, and his general principles seem to lean to an opposite conclusion. For, in fine, if, as it should be, we admit that true martyrdom is an unequivocal sign of grace and sanctity; if we admit—an incontestable fact—that decapitation irrevocably fixes the eternal destiny of him who suffers it and accepts the moral consequences of it at the judgment of God; if we admit that the publicity of such an execution furnishes the spec-

tators, and by these, the Church, with the most solemn testimony that could be claimed relative to the final dispositions and sentiments of the victims thus beheaded, what absolute need is there of having recourse to an uncertain examination of a skeleton, or to institute a difficult investigation of important facts to prove the supernatural; this attempt may sometimes be successful; but it does not always rigorously and metaphysically demonstrate the sanctity of souls that once tenanted these remains; for the Gospel itself warns us that a man may sometimes be a thaumaturgus, and yet be weak in virtue: *Gratiæ gratis datæ nec gratum facientes*.

Most certainly we would have desired in our minute and protracted investigations, to have gained more precise information relative to the place and mode of burial of the four Daughters of Charity of Arras; of the physical and present condition of their precious remains; of the miraculous and prophetic character of their last words, or of the favors that many think they have received through their intercession, and this quite recently. But we have faithfully and religiously gathered all that it was possible to ascertain: Rome will judge.

There is one essential point, however, in which it seems to us that all human, theological, and canonical certainty is concentrated in a brilliant light and with irresistible force and this essential point—solely essential—is this: These courageous Daughters of Charity were invincible martyrs of the truth. That Rome will thus judge, we have the most respectful and at the same time, the most confident hope; and hence, the Cause to us seems terminated. *Roma loquuta, caussa finita*.

This was affirmed not long since, at the close of the double process of the Ursulines of Valenciennes, in the monastery of Saint Saulve where, as to-day, Your Grace brought great joy and consolation by your most benevolent

and paternal persence. But at that time, perhaps, we had some doubt of our hope and of our logic. To-day, I feel that we can trust more confidently, because the great Pontiff, Leo XIII., has dissipated all the uncertainty and all the inquietude that even Benedict XIV. had not effectually removed. I have never before had so favorable an occasion of expressing myself publicly—pardon the expression—although at the risk of extending a report that should have been twenty times shorter.

In a brief of May 7, 1900, decreeing the proximate beatification of seventy-seven missionaries martyred at different epochs in the Extreme East, and notably of the heroic Lazarist, Francis Clet, Leo XIII. observes that two members of this glorious phalanx, Matthew Gam and Louis Bonnard, had not that miraculous aureola, those supernatural marks of extraordinary sanctity which had been proved in the case of their companions: *UIS SIGNIS CARENT.* *And nevertheless, says the Pope, we cannot fail to recognize the splendor of their martyrdom, nor the courage with which they suffered death for Jesus Christ: MARTYRII SPLENDOREM AC FORTITER TOLERATAM PRO CHRISTO MORTEM.* *We have therefore decreed, continues the great Pontiff, to consider them as martyrs, equally with the others: EODEM CENSU AC RELIQUI MARTYRES HABENDAS ESSE JUSSIMUS.*

Hence, miracles and prophecies duly attested, or the discovery of the burial places and the examination of relics, are not the essential motives of the sentence of beatification or of canonization of martyrs. These facts are not indispensable conditions. The essential reason that prompts and justifies pontifical decrees in this matter, is the true martyrdom, the testimony of blood rendered to Jesus Christ. Leo XIII., in pronouncing his masterly *Jussimus*, in commanding us to honor with the title and cult of *martyrs* Blessed Gam and Blessed Bonnard, has

theoretically and practically decided the question which to this time had remained doubtful in books and in the schools.

And now, if I consider the acts and documents of their process, the angelic band of the four Daughters of Charity of Arras, displaying in the azure heaven their wings em-purpled with pure heroic blood, why should not these glorious pontifical words be applied to them: MARTYRII SPLENDOREM, AC FORTITER TOLERATAM PRO CHRISTO MORTEM? The missionaries martyred in the East did not evince greater patience under their torture, more firmness, calmness, and faith in their last attestation of the divinity of our Lord and of His Church. And if in default of miracles operated or obtained by them, Rome did not hesitate to decree to them the palm of martyrdom, why should I doubt that the Apostolic See will one day invite us to weave crowns of laurel, roses, and lilies, for Madeleine Fontaine and her companions, the Martyrs of Cambrai, as well as for Clotilde Paillon and her companions, Martyrs of Valenciennes? EODEM CENSU AC RELIQUI MARTYRES HABENDAS ESSE JUSSIMUS.

REVEREND SUPERIOR,

REVEREND DIRECTORS.

When divine Providence by a memorable act of Cardinal Regnier, intrusted the government of the Seminary to the Priests of St. Lazare, the Sons and heirs of St. Vincent de Paul, it confided to them in reality a great *hope* and a noble *souvenir*: the *hope* of solid and religious training of the clergy of this vast diocese of Cambrai; the *souvenir* of the four heroines of charity towards the poor, of fidelity to the Roman Church, of unswerving attachment to the religious life:—the souvenir of the four Sisters of Arras, who, on the morning of June 26, 1794, had been

cast by Le Bon as prisoners into this desecrated chapel, condemned to death a few moments after in a hall of this edifice, and immediately dragged to the scaffold erected on the neighboring square.

The *hope* which Cardinal Regnier reposed in you, Gentlemen, has been fully realized in the Christian and sacerdotal spirit; the obedience, regularity, zeal, and disinterestedness that flourish in the Seminary and throughout the diocese. Hence, the affection and gratitude of your spiritual sons will crown you with a glory of which nothing can deprive you.

As to the *souvenir*, the sacred deposit that was committed to you at the same time, it appeared to you, as it truly was, an inestimable treasure of lessons, examples of virtue, and of heavenly protection for the souls of your disciples. And you hesitated not to undertake minute and wearisome researches to place in bold relief this fourfold and incomparable pearl of your field of action. Your Society of the Mission, and the Company of the Daughters of Charity have thereby been vastly edified and consoled. The ecclesiastical province of Cambrai and Catholic France can find herein a powerful stimulus. Rome is interested and this is a favorable omen of success in a cause to which personally, we are lawfully proud of having contributed our humble concurrence. And if these *novissima verba* of our Tribunal of Investigation seem to you as words of friendship, I assure you that they have also a definite character of judicial exactitude: *non amicorum tantum, sed et iudicum novissima verba*.

By this delicate tribute Canon Didiot terminated his doctrinal discourse.

In the course of the session, the President of the Tribunal presented to the Archbishop the two copies of the acts and documents of the process: the original text and the authentic copy, both comprising three large volumes in quarto and two in octavo. Father Misermont, Vice Postulator of the Cause, appointed to convey to Rome all the articles of the process, was officially constituted by the Archbishop, Depository of the same, after

having taken oath on the Holy Gospel to acquit himself faithfully of his mission.

The rest of the session was spent in affixing the signatures of the members of the Tribunal at the foot of the process-verbal of this last session. The five volumes to be delivered to the Sacred Congregation of Rites were then sealed, conformably to the prescribed rules on this point.

The ceremony closed with the *Magnificat* and the *Sub Tuum*.

ECCLESIASTICAL SEMINARIES

All our readers are acquainted with the present difficulties of the Church in France and the trials of religious communities. One of the most painful sacrifices for the Congregation of the Mission was to abandon the seminaries to the direction of which in divers dioceses their respective bishops had invited them. From its origin the Congregation was devoted to the training of the clergy as one of its principal works.

In these seminaries this painful separation was the occasion of the most touching farewells, and tender expressions of sympathy and esteem have been addressed to the Priests of the Mission.

Shall we present some of these testimonies of affection and gratitude to our readers? We hesitated to do so, for why should we recall without profit such sorrowful remembrances? On the other hand, history has its claims; moreover, we would not wish to appear indifferent to these honorable testimonials. Hence, we presume to transcribe a portion of the correspondence.

ALBI

Letter of the Archbishop.

You sought neither honors nor riches. Unknown to the world, living under the eye of God alone, you have had no other recompense here below than that which you found

in the gratitude of your pupils. This has not failed you. The memory of the majority of preceptors who taught here is in veneration throughout the diocese. To mention only those best known, who will forget, after Father Haran, our second Superior, venerable Father Bourdarie, who for thirty-two years governed the Seminary, and whose character, stamped with piety, wisdom, and benevolence has left its impress on so many sacerdotal generations? Fathers Nicolle, Amourel, Coquerel, and Wenes, former Superiors, still live in the hearts of those whom they formed to the ecclesiastical life.

As to you, Rev. Superior, ¹ your works are visible to all and speak your praise. Not only have you given to the studies a vigorous impulse by your personal labors, but also after twelve years of wise administration, and without the least sacrifice on the part of the diocese, you leave the Seminary enlarged, its domain extended and all in perfect order, so that this establishment will be indebted to you for a prosperity which otherwise it would never have attained. These results, a consequence of the confidence you inspired, will remain among us a lasting and grateful souvenir.

In vain did we ask where is the difficulty in allowing the Priests of the Mission to continue the work of sacerdotal training to which they seem naturally destined, since St. Vincent, with Father Olier, was the founder of seminaries in France.—But, you were not authorized “for ecclesiastical seminaries”. One word was wanting to an old text! For that cause you must leave us. We had hoped, as well as yourselves, that the law would have made concessions, considering the advantages obtained and the devotedness manifested.

But, Gentlemen, if we submit to the requirements laid upon us; if by your silence and reserve you give your

¹ Father Coitoux.

pupils a noble example of wisdom and religious detachment, we, nevertheless, claim the right to express the sadness of our souls and the deep regret that fills the hearts of all the priests of the diocese.

AMIENS.

From an Article published by *la Semaine religieuse*, we extract a few passages.

Since the year 1662, two years after the death of Saint Vincent de Paul, the Priests of the Congregation of St. Lazare, Sons of the great Apostle of Charity, and who zealously continue his sublime work, were requested by the bishop to take the direction of his Ecclesiastical Seminary.

So prosperous had the Seminary become, encouraged as it was by the first pastors of the diocese who were so deeply interested in this chosen nursery; so sincere was the sympathy which the learned and experienced directors had elicited; so large a number of students had gathered around them and so many choice and solid vocations had been secured, that it was found necessary to abandon the first establishment for one of more ample dimensions.

The Lazarists, therefore, decided to erect at their own expense this noble edifice, the corner stone of which was blessed February 16, 1736, by Mgr. de la Motte. (Four years after, this prelate was called to deliver in the Church of St. Lazare, Paris, in presence of a great number of the bishops of France, the panegyric of St. Vincent de Paul under whose glorious patronage his Ecclesiastical Seminary was proudly and happily placed).

The Seminary of Amiens was the consolation of its bishops and the glory of its directors, when the Revolution broke out.

It was then successively transformed into a military hospital, and afterwards into a place of confinement for vagrants.

These arrangements saved the edifice from being sold as national property,—a providential circumstance which enabled the Lazarists to reclaim it at a later period.

The directors of this temporary seminary were the Reverend Canon Cottu and Father Logerot, Priest of the Mission, the celebrated theologian of Amiens whose learned works still enjoy a high reputation.

In 1805, Mgr. Demandolx made an appeal to the devotedness and zeal of the Lazarists whose Congregation had been re-established in France by the decree of May 27, 1804. These priests then resumed the direction of the Seminary, first in the House of the *Cloître St. Nicolas*, then afterwards in the ancient college, *Rue des Jacobins*.

A royal ordinance was issued November 17, 1816, concerning the Ecclesiastical Seminary of the *Faubourg de Noyon*.

In virtue of this royal ordinance, “the estate with its appurtenances was restored to the Priests of the Mission, on the condition that they would train young men destined for the ecclesiastical state, under the direction of the bishop.”

The people of the city and of the diocese approved of the royal decision.

...The humility of those about to leave and of those who have already left, calls forth the appreciation which the heart dictates and my pen transcribes, expressing the sorrowful regrets of all whom I represent.

Shall we pronounce their eulogy? Could there be anything more eloquent than our heart-rending sadness at the fatal news of their departure, and the gratitude that follows them into exile?

Our Reverend Directors will please accept the sincere

homage of our faithful remembrance. (*Semaine religieuse* of the Diocese of Amiens, August 30, 1903.)

ANGOULÊME

In a pastoral letter written on the occasion of the departure of the Priests of the Mission, the Bishop of Angoulême thus expresses himself:

The Revolution only could effect the ruin of this institution of one hundred years' standing; and the Lazarists by refusing to take the schismatical oath of 1791, and by making themselves apostles of the truth amidst certain pastors of Angoulême who for a moment had glided into schism, signed at one stroke their exile and their death warrant; and on the anniversary of their entrance into Angoulême, May 25, 1791, they came down from their pulpits to go to their death with other martyrs of the Revolution.

But the diocese which could never forget those generous laborers, recalled the Lazarists in 1856, by the voice of Mgr. Cousseau, of illustrious memory, and since that time, for nearly half a century, they have continued to train the clerics of this diocese: with what sweet humility, patient charity, and admirable devotedness, is well known.

But nothing of all this has found favor with the government; neither the long period of one hundred and fifty years, nor the royal letters and ordinances; nor the services rendered, nor the gentle and peaceful demeanor of these servants of God;—nothing of all this was regarded.

During this year we have done all that was possible to plead their cause, which was more ours than theirs: we asserted their rights, their titles; we have supplicated, and appealed to the highest influences.

May these gentlemen carry with them into exile the consoling thought that they leave at Angoulême a clergy that will never forget their teachings, nor the example of

their virtues; and let them be assured that the chairs they now vacate will call them again when it shall please God to appease the tempest.

CAHORS

From *La Semaine religieuse* of Cahors:

On June twenty-ninth, the touching and solemn ceremony of a general ordination took place. Never, perhaps, have we witnessed a more beautiful crown of priests surrounding the candidates for ordination. They had assembled, doubtless, to renew in themselves the grace of the priesthood, but also to testify their gratitude, and express their regret to their former professors.

During this ceremony a cloud of sadness was hovering over the assembly, and an extraordinary emotion took possession of all hearts. The Bishop much affected ascended the pulpit before the last Gospel. Priests and seminarians with intense interest awaited his discourse, and we can affirm that the prelate was an eloquent interpreter of the sentiments of gratitude, and of the regrets which the sacerdotal family and the youthful Levites experienced at the departure of the Sons of St. Vincent de Paul.

We would be happy to present in full the moving discourse delivered by his Lordship; we give at least the substance:

I profit by this last solemn ceremony and by the presence of a large number of my priests, to address my thanks and farewell to our esteemed professors. When I received intimation of the measure taken against them,—a measure which is the source of the most profound sorrow to us all—I made my strongest protestations to the authorities. I stated the weighty reasons which induced the bishops to apply to a religious congregation for worthy auxiliaries,—that Rule maintains unity in the professional body making of it a Community;—a special training secures advancement in studies;—that being strangers in the diocese, the professors, in certain delicate circumstances, were more independent.—I added that the Priests of the Mission having come to Cahors two hundred and fifty years ago with the agreement of two Saints, Vincent de Paul and Alain de Solminhac;—that God having bestowed upon

a Lazarist belonging to this diocese the honor of martyrdom, had created between the Congregation and the diocese bonds that should not be severed.

After pleading in favor of our own interests, I spoke of the interests of the Congregation, so useful to France and to the Church. My representations met with no response, and to-day the law is carried out in all its severity.

As an expression of my gratitude, I here quote the letter which in 1648, five years after the arrival of the Sons of St. Vincent de Paul, Alain de Solminhac wrote to his friend, their Father: "You would be charmed to see my clergy, and you would bless God a thousand times did you know the good that your Children have wrought in my diocese, — a good that has already extended throughout the province. The affection that I bear to your Congregation is equal to that which your Sons have for it. Call on me, and I will always render you any service in my power."

These are my own sentiments as I said day before yesterday to Most Honored Father Fiat; I cannot do much, but never hesitate to call on me and my clergy.

Without recurring to the past which is less familiar to me, I would render here a special tribute of gratitude to Father Méout, the co-laborer of the Bishop of Cahors for more than twenty years, and who was held in the highest estimation by all; to Father Préau, his successor, who has assisted me in the difficult task of reorganizing our schedule of studies, and who knew so well how to obtain from our students the greatest amount of work. Our three young Doctors have a particular claim to our gratitude; in their persons, our Seminary was furnished with the most competent masters to be found in France. All these gentlemen, moreover, served the interests of the diocese with rare devotedness.

But I am indebted to these priests not only for their

ability in imparting sacred science, but above all, for having impressed our Levites with the spirit of Vincent de Paul. They have inculcated solid and true piety, practical love for our fellow-men, marked docility towards Superiors and habits truly ecclesiastical. The good they have achieved will long endure. You, my Children, will be their crown by your fidelity to their teachings. "Although separated in body," said Father Fiât, "yet in heart they will be united." As a pledge of this union, I ordain that the portrait of St. Vincent de Paul will remain in this chapel, that this great Saint may always preside as to-day at future ordinations. In the name of the diocese, Reverend Superior and Gentlemen, accept my thanks. Farewell!

CAMBRAI

We read in the *Semaine religieuse* of Cambrai:

The Archbishop could not allow the Sons of St. Vincent de Paul to depart without addressing to them the most affecting farewell, as we shall see in the following letters; the first, addressed to Very Rev. A. Fiât, Superior General of the Lazarists; the second to Father Villette, the regretted Superior of our Ecclesiastical Seminary:

Cambrai, July 18, 1903.

"MOST HONORED SUPERIOR GENERAL:

"The work is done! The bonds that attached St. Lazare to Cambrai are severed! The tempest has scattered to the four winds of heaven the worthy laborers whom Cardinal Régnier had invited to cultivate this chosen portion of God's vineyard. At the present hour, your Sons are leaving us, one by one, to carry to foreign nations the treasures of sacerdotal zeal which heretofore they so generously exercised in behalf of the Levites of Cambrai. We adore the

secret designs of Providence, and bow in anguish of soul under the hand that afflicts us.

“Nevertheless, we do not wish the last of the band to leave our Ecclesiastical Seminary without expressing to you, Most Honored Superior General, our grateful appreciation of the services the Lazarists have rendered to our clergy, to our venerated predecessors and to ourselves;—without assuring you that if the bonds that personally united us are severed, the intimate, strong, and sacred ties which unite souls in the love of God, are not, cannot be broken; and that the Diocese of Cambrai, despite untoward events, time and distance, will preserve always for St. Lazare’s the esteem so justly due to noble virtues and the remembrance of benefits received.

“We know not what the near future holds in reserve for you; but we beg God, the Father of Infinite Mercy, to protect St. Lazare during the tempest now raging; to preserve it from all evil and to maintain in each of its members the ennobling and exalted spirit of Saint Vincent de Paul which constitutes their dignity and strength.

“Be pleased, Most Honored Superior General, to accept the assurance and expression of our esteem.

“Devotedly yours in our Lord,

“† M. A. SONNOIS,

“*Archbishop of Cambrai.*

“Cambrai, July 1, 1903.

“REVEREND SUPERIOR:

“The hour of exile has come; as a funeral knell it resounds sorrowfully in our heart! For the past year, with deep anguish we have witnessed the sad and successive departure of the best of our sons, and beheld the land over which they traveled bedewed with their bitter tears. We were in hopes that no new sorrows would fall upon us.

But alas! nothing was able to avert the blow that threatened us: our Ecclesiastical Seminary has fallen under the ban!

"In 1857, Cardinal Régnier recalled the Priests of the Mission to the direction of the Ecclesiastical Seminary from which they had been excluded by revolutionary hatred in 1791. From that epoch under the government of Father Sudre, of happy memory, as under your own administration, the archbishops and priests of Cambrai have rendered you public and authentic testimonies of their satisfaction and appreciation.

"We have done all in our power to retain you among us, to preserve you at the head of our Seminary. We considered you as valuable auxiliaries, most worthy of our confidence; we recognized in you learned and experienced professors as well as the most virtuous and edifying of our clergy. In our Circular of March 28, 1893, on our accession to the See, we greeted you with special benevolence; and now, after dwelling ten years among you we are to be cruelly separated.

"In the name of the diocesan clergy, and in our own name, accept, Reverend Father, for yourself and for all your estimable co-laborers, the expression of our sincere regret and the testimony of our profound gratitude. In leaving us, you bear away with you the conviction, and you will preserve it in your inmost soul, that you will always be welcome in our diocese.

"Accept, Reverend and dear Superior, the sad expression of our constant devotedness in our Lord.

"† H. A. SONNOIS,
Archbishop of Cambrai."

CARCASSONNE

In a circular letter informing the clergy of the change in the administration of the Ecclesiastical Seminary of the diocese, the Vicars Capitulary, wrote:

CARCASSONNE, July 16, 1903.

Feast of Our Lady of Mount Carmel.

GENTLEMEN AND DEAR CONFRÈRES :

In closing the scholastic year of the Ecclesiastical Seminary, we could not suppress a feeling of intense sadness, on reflecting that the estimable Sons of St. Vincent de Paul, those venerated professors to whom we are indebted for our sacerdotal training, would no longer be able to continue here the admirable work to which they had devoted themselves for the last eighty years. We have made every possible exertion to retain them at least for a time: but alas! all our efforts proved fruitless.

In bidding farewell to those noble exiles who are setting out to exercise their zeal in distant lands, we feel urged to thank them and their confrères who preceded them, for the invaluable services they have rendered to this diocese, and to offer a just tribute to their profound learning and to their eminent virtues.

Our best wishes accompany you, venerated Professors, at the moment in which you are to leave us. With our most lively regret, you bear away with you the assurance of our lasting gratitude. We shall be united in prayer and let us hope that God, moved by our supplications, will one day restore you to us.

CHALONS

From *la Semaine religieuse* of Chalons, August 3, 1903.

At the close of the ecclesiastical retreat, the Bishop in the name of his clergy, first thanked the preacher, Father Duez; he extolled the spirit of faith, the apostolic energy, and generous ardor which inspired his words. This retreat was a success, judging from the recollection, piety, and fervor with which the exercises were attended.

“We are all the more afflicted”, continued His Grace, “because this is the last favor we hope to receive from one of those admirable priests who so nobly bear among us the name and the glorious mission of St. Vincent de Paul. The hour has come, overwhelming us with sorrow and responsibility, in which, Gentlemen, I am obliged to part with you.... For have you not been the models of my clergy while at the same time you discharged the functions of professors? Did you not while imparting ecclesiastical science, inculcate far more strongly the virtues that are the ornament and glory of the priesthood? Were you or any of your confrères ever found where politics were discussed? Were you ever surprised in occupations foreign to your apostolate? To teach in the seminaries, to give missions,—these were always the sole and sublime objects that engaged your zealous efforts. In these duties you found at all times and in all places, the encouragement that confidence and approbation could afford.

You have been a constant source of edification to us. Last year you most generously entered into the numerous details of installation in this monument of Holy Cross—the new seminary—and so diligently carried out the program that remodeled our course of study. I have always found you so willing, so ready, so humble, and docile to the authority of the bishop; so devoted to your pupils, so benevolent to all... And you must leave us!

But whither will you go? To-morrow you will be scattered to the four quarters of the globe; you will go so far away and into such countries,¹ that I know not how you will find employment suitable to your talents. Exile is hard! You accept it as a sacrifice, with the courage that I have often admired in you: the heart crushed, the coun-

¹ The Superior was to start for Shang-hai, China; Fathers Brayet, Pasquier, and Desiré Simon, for Brazil.

tenance serene. Gentlemen of the Clergy, let us salute these worthy instructors of our sacerdotal youth; let us salute them—I dare say it—with all the religion of our priestly souls!...”

LILLE

Mgr. Baunard, Rector of the Catholic University of Lille, wrote the following letter at the departure of the Priests of the Mission intrusted with the direction of the Seminary of the Catholic University :

December 29, 1902.

REVEREND SUPERIOR GENERAL:

No less in my own name than in the name of the administration of our University, I feel it an imperative duty to express to you, Reverend and Venerated Superior General, the sentiments and undying gratitude which fill our soul at the sudden but necessary departure of your most worthy Sons, the Reverend Superior and Directors of our Academic Seminary of Lille.

It is unnecessary for me to rehearse the causes of this resolution or the sorrow that this separation entails; nothing could be more painful to the noble band of chosen young men, eighty-five in number, and to ourselves; but the admirable example of your confrères, their courage, their prudence, their religious spirit, will ever be for us a souvenir of the highest edification.

What an immense void this departure leaves! How can it ever be filled?... But, Reverend and Venerated Superior, I must not burden you with our sorrows; it is of you I think and of your large religious double Family;—of your paternal solicitude for the one and for the other. My thoughts also revert to St. Vincent, near whose relics I shall soon unite with you in prayer;—to our Louise de Marillac, to her admirable Daughters whose charity I fondly hope will be their invincible defense: *Nunquam excidit*.

The Reverend Dean of the Theological University of Lille, addressed the following letter to Father Cornu, Superior of the Seminary from the year 1881 :

January 16, 1903.

At the last session, the Theological Faculty passed the following resolution, an official copy of which I have the honor of addressing to you, and by you, to your two co-laborers of the Academic Seminary: Messrs Laux and Dillies:

“*Sacra Facultas Sacerdotes Missionis S. Vincentii a Paulo, qui ab annis viginti ac septem et ultra Academico nostro Seminario diligenter ac pie præfuerant, a nobis discedere debuisse vehementer dolet. Eis ideo cum spe reditus, gratitudinis et amicitiae sensa necnon et sincerum desiderium manifestare, unanimi consensu decernit.*”

To these regrets, to these expressions of gratitude, to the good wishes of the Theological Faculty, permit me, dear Father Cornu, to add my personal sentiments which you will please accept with the renewed assurance of my constant and most respectful affection,

H. QUILLIET,

Dean of the Theological Faculty.

MARSEILLES

From l'Echo de Notre Dame de la Garde:

On Saturday, the students of the Ecclesiastical Seminary assembled at Mount Olivet for the exercises of the monthly retreat. The Bishop profited by the occasion to install in their new functions the Superior and Directors called to substitute the Lazarists who were obliged to abandon this post of honor and devotedness. In the afternoon the Bishop himself presided at the assembly. He spoke of his repeated and pressing solicitations to be permitted to retain the Lazarists; negotiations were continued

during the whole of last year; nor would the Bishop yield until the last moment when threatened, at the end of July, “with subjecting the property of the Seminary to confiscation by the state”.

“In consequence of this menace and to avoid a greater evil”, said the Bishop, “I was forced to relinquish the services of the Sons of Saint Vincent de Paul who had always enjoyed the favor of the diocese, and who had never, as I well know, encroached upon the rights of any one.

“*Mementote præpositorum qui vobis locuti sunt verbum Dei.* You will not forget their teachings; above all, you will never forget their example, for they were not only your professors, but your models; and it was a sweet consolation for me to bid you in pointing to them: *Inspice et fac secundum exemplar.*”

Let us hope that the tempest will not be of long duration and that at the return of peace, these gentlemen will resume the place they have filled so nobly and for so long a period at the head of our two Levitical families (*L'Univers*, August 19, 1903.)

NICE

La Semaine religieuse of Nice says:

The beautiful day of ordination, Monday last, was not to close without filling with sadness the hearts of all those grouped within the walls of our Ecclesiastical Seminary around our beloved Lazarists.

After the repast, the Bishop assembled the priests and seminarians in the principal hall of the establishment, and in a voice which betrayed his deep emotion, he addressed them nearly in the following terms:

GENTLEMEN:

At the close of this auspicious day which it seems to me should be without a cloud, I have sad tidings to announce to you: sad to your hearts and sadder still to the heart of your Bishop, and which will find an echo in the hearts of all the clergy of the diocese, in the soul of every priest, of

every Christian, and, I dare say it, in the heart of every liberal-minded man.

On your return to this seminary after your vacation, you will not find here your beloved professors....those Sons of Saint Vincent de Paul, who for forty years have devoted themselves to the task of imparting his spirit to the souls confided to their care by the Bishops of Nice. It was the French Government which, the day after annexation, invited these gentlemen; and after half a century of fidelity to their religious and patriotic task, the French Government banishes them!...

It is needless to relate all I have said and done in their defense: the day will come, I trust, when I shall be free to publish the correspondence carried on with the Minister of Worship, and make known a case which a remarkable intervention has placed under the very eyes of the President of the Republic. These measures which the conscience of a bishop and his patriotic responsibility urged him to adopt, were useless; and I am once more convinced that before certain judges no cause is more difficult to plead than that of one who gives no occasion, no pretext even to justify his condemnation.

"Your gratitude, my dear Children, will follow your professors and faithfully endure until the time in which they will be free to return to us. You will treasure their teachings:—that is, their example and their precepts, the spirit they have imparted to you and which they bequeath to you for the welfare of this diocese.

God be praised for leaving us in this trial one consolation; your beloved and estimable Superior is to remain with us, but at the cost of a most painful sacrifice which you alone can soothe. He remains, and with him all the past, and all the hopes of the future.

I but interpret your sentiments, in extending to those about to leave us our tenderest sympathy and deepest

gratitude, trusting that the day of reparation will soon dawn upon us: this we ask of God, and this from His infinite power and mercy, we hope for France.

POITIERS

"It is a pleasure", says *la Semaine religieuse*, "to place before our readers a letter addressed by the Bishop of Poitiers to the Superior General of the Lazarists, at the moment of their departure from our Ecclesiastical Seminary hitherto under their direction."

Poitiers, July 24, 1903.

REVEREND SUPERIOR GENERAL:

My hopes have not been realized. To my regret, I am obliged to part with the members of your Congregation whom you so cheerfully assigned me for the direction of my Ecclesiastical Seminary.

You are acquainted with those you selected for this duty; therefore, I shall tell you nothing new in saying that they have fully justified your confidence and fulfilled their mission in the most satisfactory manner.

On their arrival in the diocese they at once gained the esteem and good-will of all. Our priests were charmed by their simplicity, their spirit of faith, their benevolence and all their other good qualities.

As to our seminarians, their hearts were soon gained, captivated by the gentle influence of their learned masters; they courageously applied themselves to their allotted studies, and at the same time readily allowed themselves to be trained to the virtues proper to the ecclesiastical state.

Hence, it is with profound regret that we witness the departure of these gentlemen from our midst. I have more reason to grieve than others, knowing the benefit that has been derived from their prudent administration.

Permit me, Reverend Superior, to render this testimony to them, and to thank you for the kindness with which three years ago, you granted my request.

Please accept, Reverend Superior General, the assurance of my profound respect.

HENRY, *Bishop of Poitiers.*

In the same issue of *la Semaine religieuse* of Poitiers, we find under the heading: *Those Who Have Departed*, a page of sympathy and deep feeling; it bears no signature; but those to whom the Seminary of Poitiers is well known—where three priests of the diocese labor for the common good with one heart, in capacity of professors of philosophy and the sciences, clearly trace the authors of this valued testimony.

SAINT FLOUR

From *la Semaine Catholique* of Saint Flour:

If there is any custom which the students of the Ecclesiastical Seminary would be loath to relinquish, it is surely that of a little conversation with the chief pastor of the diocese on the eve of leaving for their vacation.

In this little entertainment the heart of their bishop is opened to them. His counsels at this hour are imparted with touching tenderness, the very tones of his voice deepening the impression. From this salutary intercourse the students derive new courage. The Bishop in persuasive terms points out the path they are to follow, the apostolate they are to fulfil; and during these three months of rest which is often a severe trial, with what ardor and assiduity they are to sustain the struggle.

This year the Bishop's soul was plunged in bitter anguish, "because", said His Grace, in moving accents, "with the students the professors also leave us. To the virtues and talents of these gentlemen be due praise accorded! (Loud applause from the students)."

The Reverend Superior much affected, then rose. He returned thanks to the Bishop for the exhortations and

wise counsels he had so eloquently addressed to his youthful audience. These exhortations had fallen upon a soil duly prepared.

The Superior rendered to the students this glorious testimony: During this year, which for us was a year of anguish and distress, our students were our consolation by the good spirit they manifested; by their docility, piety, and application to study."—And now, the masters must depart! This is a sad severing of the strongest ties. Nevertheless, these souls separated by the storms of persecution will be ever united in gratitude and affection.

Father L. Gobaud expressed his appreciation of the benevolence and affectionate sympathy which the Bishop had always shown to the professors of his Seminary: "If, as you are pleased to acknowledge, the work of the Seminary has been accomplished to your satisfaction, I attribute it to your constant support and encouragement."

The Superior concluded with this request:

"You are about to bless these dear children, Your Grace, who leave you only for a time; bless also, and in a more special manner, their teachers who leave you, perhaps, for ever, but who will remain your grateful sons preserving in lasting remembrance your goodness towards them."

Our professors were learned; through their efforts a healthy, intellectual life animates these youthful intelligences, captivated by the majesty of Christian science. For many years the Lazarists have been courageous leaders in the path of intellectual progress.

Their life, devoted to study and piety, was a constant stimulus to the young men under their care.

This sorrow to us, pupils of these cherished masters, is simply inexpressible.

We commend to the loving providence of God the venerated masters of whom we are deprived.—Y.

TROYES

The Bishop of Troyes addressed to the clergy of his diocese, a letter from which we quote the following passages :

We boldly affirm, that if there is a religious Congregation that should be exempt from legal ostracism ; if there is one that could justly count upon justice and the gratitude of the nation, assuredly it is the Congregation of the Priests of the Mission so distinguished for patriotism, respect for authority, and zeal to extend at the cost of the greatest sacrifices, the honor and influence of the national standard.

But of what avail at the present day, are our complaints and representations which serve only to increase our evils and diminish in the sight of God the value of sufferings borne in a Christian spirit? Let us rather imitate the dignified resignation of those upon whom the trial directly falls, the counter-shock of which overwhelms us with sorrow. During their too brief sojourn among us, they lived in silence and humility, seeking no dignities, no honors, looking for no other reward than the good accomplished by those whose hearts and souls they trained to virtue. With the same self-abnegation, they deliver into our hands at this hour, the difficult but glorious commission which our venerated predecessor had intrusted to them : they set out, I do not say without regret, but without a murmur, not wishing to increase the anguish which they know overwhelms us. In seeing them depart from our diocese, we shall not bid them : *adieu*...but *au revoir* ! For we have unbounded confidence that Christ, the Friend of the Franks, will soon appease the storm ; and the exiles of to-day will return to take their place among us ; meanwhile, we shall cherish their memory with loving gratitude.

REV. ARMAND DAVID
AND HIS ZOOLOGICAL MUSEUM

In the Scientific Review, *le Cosmos*, August 23, 1903, we read :

THE ZOOLOGICAL MUSEUM OF THE CATHOLIC INSTITUTE
OF PARIS.

The readers of the *Cosmos* have certainly not lost remembrance of Father Armand David of the Congregation of the Priests of the Mission;— of that holy Missionary who employed the leisure hours that his ministry afforded him, in the study of natural history, and who has enriched our catalogues with a number of rare specimens. On account of the valuable services Father David rendered to science, he was elected corresponding member of the Academy of Sciences. His extensive knowledge of natural history and his personal discoveries during the years of his apostolate, enabled him to exhibit under a new and more scientific aspect the curiosities brought from foreign countries by various Missionaries of his Congregation; and having returned to the house of St. Lazare at Paris, he there founded a museum most valuable for the students and even for scientists themselves.

After the death of Rev. Armand David, Father Fiat, the venerable Superior of the Priests of the Mission, with the view of benefiting more largely the youthful student, conceived the design of transferring this collection to the Catholic Institute. This generous idea could not but meet with great applause, for it was destined to give a new impulse to the study of the natural sciences, furnishing new and exceptional resources to the scientific treasure of the Institute.

Mr. Isches, professor of the Philotechnic Association, has offered his services to the Institute for the classification of these additional collections which comprise five groups, many of which are so complete as to excite the envy

of the State Museum. These groups are thus divided: Mammals, Birds, Reptiles, Insects, and Mollusks.

The new Museum which justly bears the name of Abbé Armand David, is now installed in Rue de Vaugirard, No. 74, in a large hall admirably fitted for the purpose.

MR. ANTONIN PAGÉS, PRESIDENT OF THE CONFERENCES OF ST. VINCENT DE PAUL.—We have heard with deep regret of the death of one of the most devoted servants of Catholic Works, Mr. Antonin Pagés, who died September nineteenth. He was President General of the Conferences of St. Vincent de Paul. Under this title his name and devotedness were known in every land.

We were accustomed every year on the feast of Saint Vincent de Paul, to see this devout Christian perform a public act of religion at our solemn offices, coming at the head of the delegation to pray before the Relics of Saint Vincent. He was the soul of various charitable associations, by his wisdom, example, and concurrence.

The two religious Families of Saint Vincent de Paul, with gratitude and affection will give him the benefit of their prayers.

SWITZERLAND

FRIBOURG AND ZURICH

Switzerland is a Federation comprising twenty-two cantons, with a general representation assembled at the Federal Palace at Berne; but each canton has its own administrative body.

The Canton of Fribourg, differing from many Swiss cantons, is largely composed of Catholics; the majority of the administrators of the Canton are also Catholics. It can

be said to the honor of this Canton, that Catholics and Protestants share largely in the spirit of conciliation and liberty; and that in a financial point of view, the interests of the city are managed with zeal and success. Fribourg, picturesquely situated in a deep valley, is in admirable condition. The system of education is not inferior to the best methods of other countries. A university has been established there which renders important services and does honor not only to the city of Fribourg, but to all Switzerland.

In the lower part of the city, in the Quarter of Neuveville, No. 44, is the House of Providence, the residence of the Daughters of Charity of St. Vincent de Paul; they came to Fribourg in December of 1858, having been asked for as early as 1841 by Mgr. Jenny, Bishop of Lausanne and Geneva, residing at Fribourg. This petition was in conformity with an arrangement made with the Countess de La Poype, Canoness of Chateau Chalon, in Franche Comte (department of Jura), who had made a foundation for twelve female orphans, the direction of the same to be given to the Daughters of St. Vincent de Paul.

The Community of the Sisters of St. Vincent de Paul for want of subjects was not able to accept the work, and thus it came to be intrusted to the Sisters of La Roche until the year 1848, the period in which they, as well as other religious communities, were expelled by the Revolution. Secular persons then presided over the establishment.

In 1858, the storm having blown over, the Bishop renewed his petition for the Daughters of Charity; these arrived in December and the work was re-organized, twelve orphans being received. In 1859, an Infant Asylum was added; this was established in the house built by the Redemptorists but abandoned by them in 1848. In 1860, an Industrial School was opened; and in 1862, classes were formed and afterwards a Normal School.

In 1870 a Hospice was founded.

In 1897, the most recent and interesting work was undertaken: that of the Patronage for young girls at service. Those who are in quest of a situation are assisted to find one where they will be secured from moral danger and where their interests will be looked after; it is well known that in such circumstances, young girls are exposed to many temptations. While waiting for a place in a family, this Institution, for a trifling sum, affords them a shelter which in some countries is called a Home; in others a House of Reception; while elsewhere it bears the less pleasing title, of House of Protection, or, the general name of Patronage.

At Fribourg, this temporary abode for young girls is styled the Home. The object of the work is thus epitomized in the Report of Madam de Gottron, President of the Patronage.

“Before placing a client in a family, we must have the moral certainty that the young person will be exposed to no serious danger with regard to her faith or morals; that she will find humane, just and honorable masters; that she will be treated, not as a slave to whom any outrage may be offered, but with all the respect due to human dignity, and what is incomparably greater, a Christian woman.”

At an earlier period, the zealous President of Fribourg replied to an objection and gave statistics in the following terms:

“During the year that has elapsed since our last assembly, the Board of Fribourg has sought to carry out the program of the work with all possible accuracy. Would that the ideal of moral protection that we so ardently labor for had been fully realized!

“What our Committee of the Canton considers it a duty to express in this order of ideas, is contained in the report

which I shall have the honor of presenting to you in a few moments.

“Without enlarging on the subject, I shall be content to give you a rapid account of the work of our Bureau since last September. May I first be permitted to answer an accusation which to me seems unjust.

“It is with extreme reluctance that we place young persons in a distant land. It is only after securing the most reliable information regarding the families desiring these young persons, and at the formal desire expressed by these latter, that we consent to confide them to said families. This is our precise line of conduct. If we are reprehensible, we must consider it a favor to have the means pointed out to us of inducing young girls desiring to go to distant places to remain with us. Between two evils we think it better to chose the least. If we refuse to find a place for these young girls inclined to go abroad, they will seek one themselves, at the risk of falling into bad hands.

“Which is preferable: to allow them to follow their own views or do what lies in our power to secure their future? Weigh the question, and solve the difficulty.”

STATISTICS:

“The work has taken an extension that surprises and consoles us: numerous demands have reached us from distant localities. Thanks to divine Providence, we can say that, generally speaking, none of our young girls placed in distant countries have any reason to regret it; true, we seek information concerning the families to whose care we intrust them.

“The population of Switzerland, as you are aware, is partly French and partly German. From October 1, 1899 to September 1, 1900, the number of young girls placed in families amounted to three hundred seventy

eight; of these two hundred, sixty-three were French and one hundred fifteen Germans.

“We have refused to seek places for twenty-five young girls whose conduct was not satisfactory.

“We have received nine hundred four petitions from ladies offering situations in their household, and five hundred from young girls seeking places.

“Three thousand letters have been posted. From the fact that only three hundred seventy-eight places have been filled, it is easy to judge of the prudence exercised on this point.

“One fact remains to be stated; this is, that we are deficient in subjects: the demand exceeds the supply. We have not qualified persons to send out: we are absolutely in want of cooks. The majority of the young girls come to us without any previous training; notwithstanding their incapacity, they wish to find situations as lady’s maid and to secure high wages. It was this lack of practical knowledge in these young persons that made us so earnestly desire to have a school at Fribourg for the training of young girls in household duties, which school would be intrusted to us.”

May we be permitted to interrupt this report to state that our desire has been happily realized.

“This school of Fribourg under the charge of the Sisters of Charity, was opened in October 1902; eighteen young girls have already graduated in household duties: cooking, care of apartments, laundry work, etc.—The pupils reside with the sisters and are received at a nominal sum; we cannot too earnestly recommend them to our local districts that have no such establishment.

“The Sisters of Charity have also similar houses at Zurich. Here, as at Fribourg, the Sisters of Charity have a Home, or a House of Reception for young girls waiting for occupation. This is the *Marienheim*. During the last

year seven hundred young girls were there received and assisted. At Zurich, there are two Catholic houses of this kind, and four in the hands of Protestants. In the *Monthly Bulletin of the International Association of Works for the Protection of the Young Girl*, (Fribourg), page 21, we read:

“Since last May, the *Marienheim* (Werdgasse, 22) Parish of Sts. Peter and Paul, adopted for the city of Zurich, the Work of Arrivals. A lady wearing a rosette of yellow and white ribbon, awaits at the general depot the arrival of the principal trains. Ladies who travel can be received there. This Work, we believe, was first established by the Protestant Association, for a most praiseworthy end.”

The *Marienheim* of the Sisters of Charity at Zurich, was founded in 1896.—The following table will show the number of offers made and that of the young girls placed out or accommodated with lodging since that time.

				OFFERS	ACCEPTED	LODGED	
From November 7, 1896, to November 7, 1897.				540	202	317	
—	—	1897	—	1898.	1,000	250	557
—	—	1898	—	1899.	1,070	250	500
—	—	1899	—	1900.	1,146	300	605
—	—	1900	—	1901.	1,146	260	550
—	—	1901	—	1902.	1,140	250	755

In this house there are twenty-one beds for domestics.

A Patronage has also been organized here, dating from 1899; at present there are one hundred seventy-three members, almost all of whom belong to the Association of the Blessed Virgin.

General observations relative to the Work:

In the same number of the *Bulletin*, above-cited, we read that at the meeting held at Zoug, (Switzerland) in July 1903, Father Meyer, Sub-Director at Lucerne, stated as follows the object of Catholic Societies for the protection of young girls: “First”, said he, “it protects the

young persons going to a foreign country by giving her a solid professional training: by procuring her a suitable situation, and advising the local Committee of the Work of Arrivals, of her advent. Secondly, it protects the young girl thus placed out, by encouraging her when suffering from home-sickness, and want of occupation, and by the Sunday reunions. Where there is question of appealing to law in behalf of the young girl against seduction or over-taxation, Catholics should make it a duty to do all in their power to bring the matter to a successful issue."

Abbé Vogt of Zurich, in proof of the preceding statement, mentions certain facts gathered in the *Homes* of Switzerland. "From the statistics, we find that since the year 1894 Zurich counted 5,385 foreign unmarried females over fifteen years of age; this fact of itself, shows the necessity of the *Home*. At the depots of Lucerne and Zurich, the Work of Arrivals daily serves from twenty to thirty young girls who are traveling. Associations for domestics and working girls also exert a benevolent influence, and it is said that they may be compared to the Ark of Noah during the deluge."

A small volume entitled *Guide*, of a size and appearance readily to be distinguished, serves the young girl for practical information; and by holding it in her hand she readily makes herself recognized by the members of the Association on arriving at a station where she has asked to be met.

The book contains a list of the *Homes* or Houses of Reception and Patronage in different countries; there are hundreds of these Houses served by religious communities, or by devout persons of the world. We mention a few of these which are of special interest; it will be seen that the Sisters of Charity have a large share in the good work.

—370—

ENGLAND

London, W.—House of the Sisters of St. Vincent de Paul, Lower Seymour Street, 9, Portman Square.—Places procured.

AUSTRIA

Gratz (Styria).—1. Dienstmädchen Asyl (Servants' Asylum), Leonhard Street, 57.—Lodging, and places procured.

2. Central-House, Mariengasse, 12.

Laybach.—Waisenhaus der Barmherzigen Schwestern (Orphanage of the Sisters of Charity).

BELGIUM

Liège.—House of Mercy (for Servants), directed by the Sisters of Charity, Square St. John, 16.—Lodging for young girls duly recommended by their pastor, board 20 cents per day.

SPAIN

Barcelona.—Provincial House of the Daughters of Charity of St. Vincent de Paul.

Cartagena.—Sisters of St. Vincent de Paul, Street of San Miguel.—Asylum.

Madrid.—Sisters of St. Vincent de Paul, Street of Hortaleza, 81.

Malaga.—Sisters of St. Vincent de Paul.—Asylum of "la Goleta."

Santander.—Sisters of St. Vincent de Paul, Prado de Vinas.—Asylum.

Santoña.—Sisters of St. Vincent de Paul.—Asylum of the Sacred Heart.

Seville.—Sisters of St. Vincent de Paul, Vicente Street, 87.

FRANCE

Lyons.—Professional School of the Sisters of St. Vincent de Paul, St. John.

Marseilles.—Family House of the Sisters of St. Vincent de Paul, Rue Sainte Victoire, 35.—Asylum for servants duly recommended.

Nice.—Hospital of the Sisters of Charity of St. Vincent de Paul.—Private room, 40 cents per day, medicines included.

Paris.—House of the Daughters of Charity, Rue d'Assas, 20.

Rennes (Ille-et-Vilaine).—Sisters of St. Vincent de Paul, Rue de Griffon, 5.—Lodging, and places procured.

Valence (Drôme).—House of the Sisters of St. Vincent de Paul, Rue St. Felix.—Intelligence Office; House of reception for servants.

ITALY

Palermo.—Convento delle Figlie de Carita.—(House of the Daughters of Charity).

Pisa.—Convento delle Figlie di Carita (House of the Daughters of Charity), Via Mazzini, 9.—Temporary Asylum from (twenty-five to forty cents per day).

Syracuse (Sicily).—Ospedale civile e Casa della Nativita (Civil Hospital and House of the Nativity, directed by the Sisters of Charity).—Terms moderate.

SWITZERLAND

Fribourg.—Home of Providence, Neuville Quarter.—Temporary Asylum (twenty-five cents per day).—Places procured; Patronage on Sunday for servants and working girls.

Zurich.—Marienheim, Werdgasse 22, Aussersihl, Zurich III, (five minutes' travel by car from the depot).—Lodging 26 cents per day; gratuitously placed; Meeting and serving arrivals, if given previous information. Patronage of Sunday for working girls and servants, from four o'clock to seven, p. m.

— 372 —

TURKEY

Constantinople.— 1. House of Providence, Galata. 2. House of St. Vincent, Rue de Brousse, Faubourg of Pera.

As we see, the Daughters of Charity of St. Vincent de Paul, contribute largely to this work so worthy of Christian interest.

TURKEY IN EUROPE

BÉBÉK

On June 27, 1903, Reverend Nicholas Murat writes from Constantinople :

I have the pleasure of sending you a copy of the Turco-French Dictionary which I have just had printed.

Here we enjoy perfect peace, and we are treated by all with great respect.

The dwelling at Bébék which was destroyed by fire some months ago, has been rebuilt; it will be ready for occupation by the fourteenth of next July; this is a great consolation for me; the climate is so salubrious, that my health improves even when spending but a few days there. Bébék will again gradually become a centre of light and charity. It already does good to the Catholics of the environs.

COUCOUCH (MACEDONIA)

Letter from SR. PASCAUD, Sister of Charity, to VERY REVEREND A. FIAT, Superior General.

St. Joseph's House, Coucouch, August 15, 1903.

Here I am among these Bulgarians so beloved, and so long desired! This is a pleasure to me, but, at the same time, what an anxiety! How shall we be able to support

seven sisters, forty-five orphan girls and twenty orphan boys? We would be discouraged, Most Honored Father, did we not rely on divine Providence for succor.

This morning for the first time I received Holy Communion according to the Bulgarian rite. I was much impressed by the edifying conduct of our children in their modest peasant costume. They sang agreeably in the Bulgarian tongue; and this in our chapel, at the parish church; that is to say, in the bosom of the Catholic Church which is not even known to the majority of their fathers and mothers. How I wish, Most Honored Father, you could see this very humble but most interesting portion of your flock!

Sister Marie Joseph PASCAUD.

MONASTIR

We mentioned in a former number the cause and extent of the troubles in Macedonia. The vilayet or department of Monastir, has lately been sorely tried.

Father Proy, the Superior of our Mission House at Monastir has furnished us with some details on the works in general, both of the Missionaries and of the Daughters of Charity, also on the present situation of the country.

Monastir, July 31, 1903.

The Missionaries and the Daughters of Charity have labored faithfully this year at Monastir. Hence, our two schools have succeeded far beyond our expectations. We had a little dramatic entertainment at the distribution of prizes; the French Consul, the parents of the pupils and all present expressed surprise at the improvement in our schools. Nevertheless, we did not sound the trumpet; we endeavored like true Sons and Daughters of St. Vincent to unite simplicity with the respect due to the audience. The schools are doing well, I trust that some generous friend will come to the help of good Sister Viollet who requires more space for her schools

The sisters' dispensary maintains at Monastir the reputation of Catholic charity and of the charity of Saint Vincent. Our sisters have gained the confidence of all races and religious creeds: this is already a great success.

The work of the Missions will not be delayed. I have many invitations from three or four centres; but I am in no hurry, it seems to me that prudence demands this course of action.

The works of Saint Vincent prosper here and it appears to me that Saint Vincent de Paul ought to be pleased with his children of Monastir. Ask God that his spirit may ever remain among us. We do not fail to pray for our houses in France so grievously afflicted.

I have nothing of importance to say concerning the condition of Macedonia. An apparent calm has continued for more than a month but I hear that the insurgents are reinforced and that the trouble will be renewed. We are in the hands of Providence who has never forsaken us.

LUCIEN PROY.

Letter from SISTER VIOLETTE, Sister of Charity.

Monastir, August 15, 1903.

What misery! The country in complete revolution! We daily hear of Turkish villages being destroyed, and the Turks retaliate by burning the Bulgarian villages: the question is: which party will have the most to suffer. To-day the inhabitants of an entire village, the pope at their head, came to Monastir having been burned out. These unfortunate victims know not what will become of them.

Letters from Reverend L. Proy.

Monastir, August 6, 1903.

In open rebellion!—People have given up their trade to join the insurgents, and the villages are abandoned.

On Sunday, August sixth, the government telegraph wires and those of the railroad were again cut; three times rails have been taken up to prevent communication with Salonica: the insurgents are destroying the farms and villages.

I am kept posted regarding all that goes on, to know the danger to which we are exposed.

At Monastir the outposts are well guarded; no one can enter or leave the city. Many soldiers arrived to-day and to-morrow we shall have a reinforcement of eight thousand men.

I fear nothing from men, but we must always have recourse to Divine Providence.

Monastir, August 15, 1903.

Since my last letter, there have been sad doings in Monastir and in the environs. The rebels took possession of Kruchevo, a small city situated on an elevation about five hours' travel from our residence, and there planted the Macedonian flag; the Turkish army, eleven thousand strong, drove them out only yesterday. The trouble lasted for two weeks for the Turks did not wish to endanger Monastir at which the insurgents aimed; and it was necessary to collect the troops from a distance. During all this time the rebels continued to burn the Turkish villages and farms, blow up the bridges over the railroad track, cut the telegraph wires, while the Turks burned the Christian villages. Hence, the ruin is complete.

Alas! a merciful Providence had given us an abundant harvest this year, but the reapers themselves destroyed it!

This is what is going on among us; therefore it is morally impossible to venture into the country or to go any distance from Monastir. Here the Russian Consul has just been murdered by a soldier. What will be the result of this?

The wretched man was hanged in the very place where

the crime was committed, August thirteenth, but this execution did not put an end to the trouble.

France, however, is not an object of suspicion to the Turks; and I firmly believe that our double Family and our works will not have to suffer more than others from this state of things.

August 27, 1903.

The insurrection continues: this occasions conflagrations, pillage, and sometimes murders. In a village near Florina sixty women were killed and forty wounded. Sister Viollet, Superioress at Monastir, with one companion, Sister Martha, went under an escort to minister to the wounded. More than seventy villages have been sacked. If this state of things continues, we shall have a famine, and also the cholera, for we are told that dead bodies are lying along the roads of Okrida, Florina, and Krucheyo. I fear the insurrection will continue. Here we are under a strong guard, lest Monastir be attacked.

ASIA

CHINA

NORTH TCHE-LY—PEKIN.

We gave, in the last Number of the *Annals* (p. 256), the very consoling report regarding the catechumens of the previous year. God be praised, the two Seminaries of Pekin have a larger number of students than ever! Ample provision has moreover been made for direction and teaching.

In a letter, published last year, Mgr. Favier said :

Three weeks after the entrance of the troops, the Franco-Chinese college was reorganized in a house temporarily placed at our disposal. To-day it counts over two hundred students, as many pagans as Christians, there being no distinction; next year we shall have five hundred students. We are about to construct a large institution destined for the sons of the mandarins, who will be able, under the direction of professors of the highest efficiency, to prepare for the renowned schools of France, whither they will subsequently go, and whence they will return, it is to be hoped, with the love of our country deep in their hearts.

We are now building—in the quarter where the Legations are established—a hospital with all the modern improvements. This hospital is intended for the officers and soldiers of the corps of occupation; for the employees of the *Han-Kéou-Pekin* Railroad; and for any other Europeans who may have need of it. We shall, besides, erect in the same quarter the large church of St. Michael for all European Catholics; lastly, at Tien-tsin, a large military hospital, without prejudice to the one which has been there for the past thirty years.

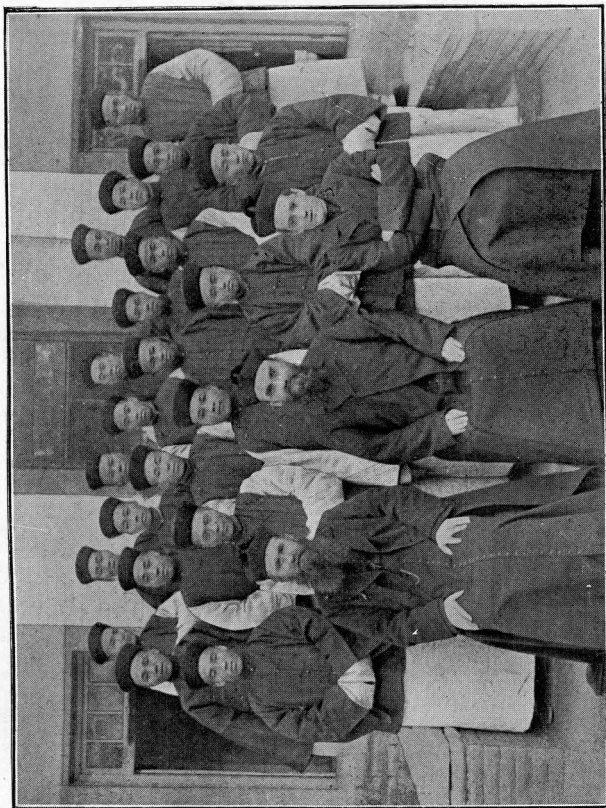
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THE JUNIORS (1903)



GRAND SÉMINAIRE DE PEKIN



THE SEMINARISTS AND THEIR DIRECTORS (1903)

THE CONGREGATION OF THE MISSION (1903)

THE CONGREGATION OF THE MISSION (1903)

All these works, all these expenses, as you may readily understand,* will strengthen French influence, proving at the same time, that if France extends her protection to us we are not ungrateful.

KIANG-SI

The Kiang-Si Vicariate Apostolic has been confided to the Congregation of the Priests of the Mission.

The following report shows in a manner most expressive the progress realized in the Province of Kiang-Si since 1870. Then the entire administration of the Catholics of this Province was limited to one Vicariate Apostolic. At the present date there are three.

THE PROVINCE OF KIANG-SI IN 1870 AND IN 1902

		1870	1902			1870	1902
I. — POPULATION OF THE PROVINCE				IV. — INSTITUTES AND WORKS (Continued)			
1.	Number of Inhabitants, about	25,000,000	25,000,000	2.	Churches, properly so called.	2	24
—	— Christians	9,000	28,000	3.	Chapels consecrated.	20	89
—	— Catechumens.	1,059	7,000	4.	Oratories where Mass was occasionally celebrated.	12	72
II. — SPIRITUAL FRUITS				5.	Seminaries, Ecclesiastical and Preparatory.	1	5
1.	Baptisms in { Children of Christians.	365	1,004	6.	Schools (1) for boys.	24	69
	the year. { — Infidels.	4,282	7,547		Pupils during the year.		58
2.	Confirmations in the year. { Adults.	159	859	7.	Schools for girls.		1,437
		183	944		Pupils during the year.		37
3.	Confessions { Annual.	4,752	12,340	8.	Orphanages for boys.		1,821
	{ Of devotion	5,788	28,462		Orphanages received.		3
4	Communions { Annual.	3,653	8,984	9.	Orphanages for girls.	5	59
	{ Of devotion.	6,782	35,386		Orphanages received.	294	12
5	Extreme Unctions in the year.	82	524		Infants.	318	593
6	Marriages.	34	214	10.	Catechumens for men.		24
III. — PERSONNEL.					Catechumens who study there during the year.		
1.	Bishops, or Vicars Apostolic.	1	4	11.	Catechumens for women.		832
2.	Missionaries, European.	5	38		Catechumens who study there during the year.	17	17
3.	— Native Priests.	10	22	12.	Dispensaries.		515
4.	Sisters of Charity of St. Vincent de Paul. (The first four arrived in 1882)		30	13.	Hospitals for men.		6
IV. — INSTITUTES AND WORKS					Patients during the year.		3
1.	Residences or dwellings of Missionaries.	3	22	14.	Hospitals for Women.		995
					Patients during the year.		2
				15.	Hospices for men.		63
					Permanent patients.		6
				16.	Hospices for women.		96
					Permanent patients.		115

1. In 1870, no schools on account of persecution; in 1871, some schools were opened.

N. B. — I. These works were founded at various epochs since 1870.

II. His Holiness Leo XIII. divided the Province of Kiang-Si: 1. into two distinct Vicariates in 1879; 2. into three Vicariates in 1886.

III. Four of the Sisters of Charity of Saint Vincent de Paul arrived in 1882. There are now in the Vicariate of North Kiang-Si, 20; in East Kiang-Si, 5; in South Kiang-Si, 5. Total 30.

NORTH KIANG-SI

Letter from MGR. FERRANT, to REV. J. M. ANGELI, at Paris.

Kiu-Kiang, June 23, 1903.

Our hearts and our thoughts at this time seem more than ever to be with our confrères of France. Whilst you are in the midst of the tempest we unite our prayers with those of all the children of Saint Vincent, with all faithful souls in France, to implore through Mary Immaculate, the mercy of the Sacred Heart.

In China, we still enjoy a tranquillity which greatly favors the expansion of our works. Last year, our small Vicariate registered four hundred seventy-eight adult baptisms, and we experienced a holy pride at this grand result, hitherto unheard of in our annals. This year, I think we shall have six hundred adult baptisms, what a beautiful sheaf to offer to our Lord. I shall not be able to state the exact number before two weeks, as our annual accounts are closed only on the last day of June, each year; but I think I am safe in venturing to say six hundred, if we do not exceed that number. Through the goodness of God, all our works without exception are in a fair way to attain prosperity.

I delight to note, especially, among other works, that of

our Seminary. In consequence of the successive divisions of the Province of Kiang-Si into three Vicariates, our Vicariate was left for years without a native seminary. This was a need much to be regretted as compromising, our future; but notwithstanding his ardent desire and his earnest efforts, Mgr. Bray could not succeed in overcoming the difficulties that opposed his design. At length, in 1897, the lamented Father Potel of blessed memory, gathered around him a nucleus of boys whom he trained in piety and to whom he taught the rudiments of Latin. The work was both onerous and difficult. God's blessing was with it, and in a few years we shall reap the fruits which he had prepared. Of the first recruits—eighteen in number—there remain ten seminarians, four of them now making their course of philosophy and six are in the second course. Next September, this seminary will receive fifteen new recruits, boys who have been under training for a year and a half in a school known as *preparatory to the seminary*. They are interesting, these dear little aspirants, fervent, diligent, and docile; they can read and write Latin, and have commenced to study grammar, etc. We have every reason to hope that they will be good seminarians, and that in due season many among them will be excellent priests. I feel urged to recommend to your prayers this work in which we are so deeply interested, and which is of the highest importance in its results. Beside the relics of Saint Vincent, we beg a remembrance for our students and for their directors. Surely, our Blessed Father, Saint Vincent, will bless a work so dear to his heart.

Pray also that Providence may furnish me with the material resources needed for the maintenance, through its successive stages of development, of this important work; for I must not conceal from you the fact that the support of the students of the seminary is a heavy demand upon

my purse. We are obliged to furnish absolutely everything. Could you not find among charitable persons, some one having at heart sacerdotal vocations and disposed to favor them by almsgiving? How immense to us would be the value of these pecuniary resources. Our students are not provided with very comfortable lodging, but I have no prospect of improving their condition in this respect; the most pressing demand just now is to fill up our ranks, to increase our number, etc.

† P. FERRANT, C. M.

SOUTH KIANG-SI

Letter from MGR. COQSET, Vicar Apostolic, to VERY REV. A. FIAT, Superior General.

Ki-ngan, July 11, 1903.

MOST HONORED FATHER,

Your blessing, if you please!

We are most anxious to hear from our houses in France. I still cherish the hope that we shall be spared, and that the Family of Saint Vincent will continue its works, *ad salutem pauperum et cleri disciplinam* in the native land of its Founder. Our confrères and the sisters of this mission are doing well. Father de Jenlis arrived two months ago; he is well and seems very happy. He has courageously undertaken the study of the Chinese language.

I have just made the tour of the Vicariate; everywhere there is peace and the Christians multiply. We have well-established centres; but in several cities the residences are unoccupied; we need only Missionaries. If I had new confrères that I might establish in these places, what an impetus to this mission! Everywhere the mandarins show towards us remarkable politeness; be their motive what

it may, it is for us to profit by the present condition of affairs.

With regard to the duty of preparing a native clergy, we shall not fail to give our attention to this; we have already seven native priests, six of whom received ordination at my hands. But the work of preparation for these ordinations is very slow.

For a long time yet our missions will need many good European Missionaries.

Please to accept, etc.

† A. COQSET.

I take the liberty of sending you a copy of Father Festa's last letter. He was appointed to open the new district of Ning-Tou. He suffered much in effecting an entrance there, and behold him now about to baptize his first neophytes: there are more than one hundred families that desire to become Christians.

*Letter from REV. TH. FESTA, Priest of the Mission, to
MGR. COQSET, Vicar Apostolic.*

Ning-Tou, June 20, 1903.

We have, here and there, in Ning-Tou, more than sixty families that have given their names, but for the present we can occupy ourselves with the families of the city and those of the environs only.

In Chouy-Kin, more than fifty families have given their names to be registered among the catechumens; in that section they are much nearer to the city and are less scattered.

In Cheu-Tcheng, we have also seven or eight families. I can rely on those only who come to study here. At the Catechumenate, I do my best, applying myself with my whole heart; I give them doctrine, but I strive moreover to instil into them the principles of true manhood, by nar-

rating the courage of the Christians of the North in the last persecution, as published in the *Messenger of the Sacred Heart*. They seem to relish all this. For the feast of the Assumption, I shall have some baptisms; I intend to send Father Lieou to Chouy-Kin; he prefers to go there at the approach of winter, that is, he would wait until he can have a temporary lodging. For this object the catechumens have collected a little money, and if you can help us out with three hundred dollars, we may hope to succeed.

Father Lieou has brought me the glass for our chapel windows. I have been saying Mass there since the Ascension, and now I have the happiness of keeping the Blessed Sacrament there. I preserve it in a small silver Ciborium without a cross or covering. I have placed my Crucifix of the Vows on the altar, not having any other. This chapel accommodates from sixty to seventy persons kneeling. On the feast of Pentecost it was filled, and none but the catechumens of the city were there. They occupied the side set apart for the women, only four of whom consented to come: these desire to have a catechumenate for themselves. In compliance with their request, I tried to rent a house. For a small place they ask thirty-two piasters rent. This is more than we would be able to meet. A house containing seven or eight rooms, at some distance from where we are, has been offered, but we must look to the terms.

This catechumenate will entail an extra expense of two hundred piasters a year, that is our allowance instead of being six hundred, should be eight hundred piasters. This seems a great deal, but permit me to say, My Lord, that it is necessary; for, unless we are able to make this provision, families will not become Christians, the children will remain pagans, and the men will be half Christian, half pagan. I know not whether I am mistaken, but my

heart tells me that this catechumenate will be even more fruitful than that of the men. But you will perhaps ask me: "Can the schoolmistress not teach the catechism?" I have thought of this, but it occurred to me that I should not decide before having your consent about these pecuniary matters. Thank God! there is no misunderstanding between the catechumens and the pagans. When some difficulty chances to arise among them, instead of having recourse to the Tribunal, I notify the lettered men, who are much flattered by this confidence, and who have always arranged everything for the best. Please to accept, My Lord, and very dear confrère, etc,

TH. FESTA, C. M.

TCHE-KIANG

Letter from REV. C. P. LOUAT, Priest of the Mission, to REV. L. BOSCAT, Visitor, at Shang-Hai.

Hou-Tchou, July 12, 1903.

I am very much fatigued at the close of this first solemnity passed here in our chapel, but I am so happy that I cannot allow the occasion to pass without sending you a few lines.

When we open a chapel, we have, as a rule, only a few catechumens, and, at first, one has to struggle against a feeling of isolation; but, here, seeing the number and the fervor of the Christians, I could have fancied myself in an old chapel whilst celebrating the offices of this day. We have, indeed, in the city of Hou-Tchou forty families of poor fishermen who live in their barques. These honest families, all so fervent have hitherto spent the Sunday in their fishing-boats, or they go to our church of Chan-Ling, thirty-five kilometres from here. They frequently attended our church and not without merit; for, with the Sunday they were also obliged to count Saturday and Monday as

lost: this was a great sacrifice for these poor people. Hence, when the Christians knew that we were to open a chapel in the city of Hou-Tchou, their joy was indescribable. When I arrived, on Friday at midnight, several of their little fishing smacks were already waiting to receive and instal me. Since I came they have provided everything that I need, even cooking and preparing my meals. Yesterday and to-day twenty fishing boats surrounded our chapel and it is a pleasure to see the joy which animates all these people, especially the children. Hitherto they had not a house that they could call their own; our chapel has solved the problem: now they have a home.

What is most consoling is that almost all have approached the Sacraments (forty). I hope that they will do the same every Sunday, as I have recommended them to adopt this practice. After Mass I taught them their catechism, and this class will continue every Sunday, either through me or one of the catechists; afterwards, the remainder of the morning is consecrated to the study of doctrine for those who have not yet learned their four catechisms. I made this little rule for the morning saying that the evening must be set aside for rest; nevertheless, I still have some groups that study in the parlor, long after the Benediction, which is given at three o'clock.

On Sunday next I shall open the chapel of Nan-Zing, where the catechumens come to us every day. Since we have a catechist there, the catechumens have increased to twenty families. If you wish to find this city on the map, follow the canal from Hou-Tchou to Shang-Hai, the one passing to the south of the city, trace this to the limit of Kiang-Nan and you will see (here is the Chinese character) it is there.

Believe me, etc.

C. P. LOUAT.

PERSIA

The Armenian Mission of Ispahan was intrusted to the Congregation of the Mission by a letter from the Cardinal Prefect of the Propaganda, July 4, 1902. This letter was addressed to Mgr. Lesné of the Congregation of the Mission, Apostolic Delegate of Persia, and already Administrator of the Diocese.

Letter from E. DEMUTH, Priest of the Mission, to VERY REV. A. FIAT, Superior General.

Djoulfa-Ispahan, July 18, 1903.

MOST HONORED FATHER,

Your blessing, if you please!

I would certainly have been most happy to announce to you at an earlier date my arrival at Djoulfa-Ispahan, this is the name of my new residence, but I thought it better to wait a few days until, the affairs concerning the cession of the property of the Mission being favorably concluded between the Armenian Father, Pascal Ara Kélian, and ourselves, I would be permitted to turn my attention definitely to other arrangements here.

I have, therefore, to-day the pleasure to announce to you, Most Honored Father, that our establishment here is a settled point; for which result both Catholics and dissenters are overwhelmed with joy.

I started from Ourmiah on April twenty-first, and reached my destination only on May twenty-ninth, after halting at Teheran, to celebrate the feast of the Ascension there. I spent several days in this city, and I must own that the purpose of my delay was, partly, to taste for the last time the consolations of the family life among the Sons of Saint Vincent—a consolation of which I must be deprived for many months to come.

The Missionaries who formerly had to make long jour-

neys in Persia, have, doubtless, narrated the catastrophes—sometimes most affecting—that befell them whilst crossing a mountainous country, or making their way through the sands of the plain. In order therefore to avoid repeating the same details, I would not hesitate to pass over in silence all the the events of my journey, had not a certain progress in some places notably improved our method of travel. In this respect our future apostolic workmen will surely find reason for encouragement.

Until quite recently the Missionary was obliged to make the journey from Ourmiah to Ispahan on horseback. For about fifteen or sixteen days, from four in the morning until eight in the evening, he must be in the saddle that he might be able to provide forage for his horse at every halting-place from one hundred and ten, to one hundred and twenty kilometres apart; without any rest but the few minutes between every twenty-one or twenty-eight miles, barely allowing time to exchange the jaded nag for another less tired. Less tired, must I say, for these roads are traversed incessantly either by travelers or postal couriers and deceptions would not be rare if one cherished the sweet hope of meeting horses strong and ready to brave freely, in their path, both the stones of the mountain and the sands of the desert, which latter often conceal a rut where horse and rider alike must be overthrown.

Therefore it is that in making these wearisome journeys, the fatigue to which the traveler must submit is not to be attributed solely to the length of the distances over which he must pass, but, moreover, and above all, to the terror he experiences when he feels himself hurried by a jaded steed into the frequent and most profound genuflexions which often compel him to eat the dust. It was under such conditions that I accomplished the first part of my journey, until I found myself within a few miles of the capital. Having reached that point, I had the consolation

to learn that a stage-service had just been established between Teheran and Ispahan, and that I would be permitted to make one of a party of employees deputed to go over this new road for the first time.

Accordingly, on May twenty-third, about four in the evening, after having thanked and taken leave of our dear confrères, Fathers Sontag and Courandière, whose amiable hospitality had quite refreshed and completely restored me after my first fatigue, and furnished, through the charitable attentions of our dear sisters of Teheran, with a basket of provisions, I took my seat in the coach with four mussulmans. For two whole days and nights we made excellent speed, congratulating ourselves on the endurance of our horses and the solidity of our vehicle which seemed to defy the rocks and the ruts.

A slight accident however reminded us that our conveyance was going through its first experience in transporting travelers. As we were making a tolerably rapid descent of a mountain, the back of the coach seemed to be deserting us;—then a crash was heard. The springs had given way and a wheel darted off from the axletree. This was sufficient to cause disorder among the travelers and their equipage. In such a moment the thought of making one's escape would naturally come forcibly to the mind, but the impulse was overruled by the cool self-possession of the conductor, a jolly Turcoman, who, amid the general confusion, laughed heartily as he said to me: "Say, Frenchman, what solid beasts my horses are, hein! They are making a coach roll along without wheels!"

Having attended to the most urgent repairs, we continued our journey without further incident save a sand cyclone that lasted fourteen hours in the Deserts of Koum and Cachan. We were fortunate to have gotten through the experiment so well. To-day, the postal service has an excellent arrangement and all the comfort that could be

desired; travelers have now the satisfaction of getting over this route safe and without accident, in four days only, instead of the entire week that it took me to reach Ispahan.

It was on Saturday, the eve of Pentecos that, for the first time, my feet pressed the soil of Ispahan, the city of a hundred minarets, in the centre of which rises the celebrated trembling minaret and a beautiful mosque, formerly a Latin Catholic church.

At one time, Ispahan, capital of the shahs, had a numerous colony of Portuguese Catholics and several thousand Christians, all Catholics or schismatics of Armenian nationality. In the course of the persecutions carried on last year, the Christian element was forced to leave the city. Foreigners returned to their own country and the Armenians took refuge in the plain. The ancient cathedral underwent the mussulman transformation which we see to-day.

We had scarcely reached the fortifications of the city when the conductor invited us to descend from the coach, this being the terminus. Of a surety, I needed no pressing; I hastened to make my way through the long, narrow, dusty streets, bordered with immense money-boxes, as a recent writer observes, alluding to the Persian houses, for it was, most of all, my new flock that I was so anxious to meet.

I started on foot, with my light baggage and in a few moments came to the bridge that connects the city with the plain. I stood like one in a dream as I gazed upon the fairy landscape that opened on my view: "Truly," thought I, "one would think himself still at Ourmiah!" Here was indeed a striking contrast to the desert that I had just left. What rich vegetation! What wide-spread carpets of verdure, diversified, with countless bouquets of plane-trees and poplars in whose shade repose pretty Christian villages; fields of grain, numberless vines, gardens, — and all these abundantly fertilized by the large riv-

er Zenderond which winds in and out to the edge of the horizon!!! Were it not for the absence, towards the South, of the great table-cloth of dark blue formed by the Lake of Ourmiah, I could have yielded to the illusion that I had returned to my old mission.

At three kilometres from my point of observation appeared Djoulfa, a borough containing fifty Armenian houses, the whole being inclosed by a wilderness of palm-trees, willows, and an orchard of fruit-trees. Thither had God called us; this was the field He had given us to cultivate, this was our new arena.

When I had gotten into the wide street which divides Djoulfa, some words pronounced in Armenian caused me to turn my head: *Ichkan é*: "It is a prince!" said one voice. "But no, my friend, it is a custom-house officer, he comes from Teheran," answered the other. It was thus that two old women were exchanging their comments about me. It seemed to belong by right to our Catholics to decide this question. Indeed, such was the case; for, suddenly, the joyful sound of bells burst forth announcing to the inhabitants that the Missionary, so long expected had at last arrived.

I could never find words to express the deep emotion I experienced as I entered our new residence, an old dilapidated convent, once the abode of the Dominican Fathers, who were driven thence by the persecution.

Most Honored Father, I found myself in the presence of a multitude of Catholics and of dissenting Armenians; the aged of both sexes, young men, children,—all pressing around me, kneeling on the ground as they kissed my hands. They wished in their eagerness thus to express their joy, without even allowing me the time to shake off the dust of my journey. And how they cross-questioned me: "Where are you from? Are you an Armenian or a Frenchman? Where did you learn our language? When

will you open the school?...” I could not help thinking: What faith! what respect for the priest!

Several years spent in the duties of the ministry, at Ourmiah and in its vicinity have convinced me that in a country of missions the first labors that claim the zeal of the Missionary are neither those of preaching nor those of the school. Before facing an audience, however small, or gathering the children around a catechist, how much is to be done, at the cost too of much trouble. What precautions must be used in order to dissipate a host of prejudices which hinder those who are imbued with them from coming into the Church, and cause many to shun the school and even the person of the Missionary!

Not very long ago our confrères heard from the lips of a Protestant these words: “Go not near that priest, Child...go not near him for he is a frog-eater.” Behold how miserable frogs, although we do not eat them, would suffice, at least for a time, to scare the children away from us!

It is, therefore, an obligation for us to be on the alert, that we may avail ourselves of every occasion to establish such relations with these simple, but often uncouth people, as will bring them into friendly intercourse with us. Once the Missionary has thus secured their good-will, they will be in sympathy with him, and he may sing his note of triumph,—the victory is his.

Now, I must say that at Djoulfa, we have the sympathy of the entire population. If, after the reception that I have described and the visits, not alone of Catholics, but of countless dissenters, amongst them the mayor, the priests, and other personages of note, I could still hesitate, surely, my doubts must cease now, for, seeing that I have no books wherewith to commence my school, the schismatics have offered to supply this want. And, nevertheless, they are

aware that I shall have occasion to gain pupils at their expense. But they are satisfied. Yes, Most Honored Father, here it is to the Catholic priest, to the Missionary, that they bring all their little troubles: it is he who is consulted in all matters.

For several days after my arrival, a good portion of my time was spent in visiting the people. While going through the streets, it mattered not whether I was passing among dissenters or Catholics, from all alike I heard this salutation: "Father, may God be with you!" Others said: "When will you come to see us? Why do you wait so long?"

This benevolence appeared to me so extraordinary that I expressed my astonishment to a young man: "Father," he replied, "every two or three years we emigrate to the Indies in order to amass something for the maintenance of the family. Now whilst there, we see the missionaries and we notice their devoted zeal for souls. How then could we feel otherwise than attracted towards them? Rest assured that we shall be most happy to send our children to your school."

How could the people of Djoulfa be ignorant of the benefits of Holy Mother Church in their regard, when in this very locality a thousand remembrances preach so eloquently, even to the passer-by? Here, it is the front part of the wall of a building, formerly a section of the convent of the Carmelite Fathers; there, the door of a Capuchin cloister; on another side a sort of pillar with its stylobate and its sculptured capital, sole remnant of the ancient church of the Jesuit Fathers.

But, dearer than all this to our hearts, to the Family of Saint Vincent is the little house where Very Reverend Eugene Boré, then still a layman, afterwards our Superior General, organized a school for the boys of Djoulfa.

My attention was drawn to this house by an old man who one day thus accosted me: "Is it true that you belong

to that great Family of priests of whom Eugene Boré was the Superior.—“Yes,” I answered.—“Well,” he continued, “I was his pupil; that was a very long time ago. I seem still to see him seated, in Persian style, in this little house instructing us in the truths of religion. He spoke our language. He explained the Gospel to us, as at that time we had no printed catechisms. But that man so highly esteemed by the mussulmans for his scientific learning, what had he not to suffer from the schismatic bishop named Khatchatour!”

Oh, yes, Most Honored Father, it is of our new field of labor that we may truly say: *Messis quidem multa!*... Nearly surrounding Djoulfa with its five hundred Armenian dwellings, there are forty-five Christian villages, and in the neighborhood of Ispahan, one day’s journey on horseback, through the plains of Tehour-Mahal, Feridan, Boulvari, Djaplé, etc., there are more than thirty-five other villages,—making in all eighty villages buried in the darkness of error, and, as regards their spiritual needs, completely abandoned; without instruction, without schools, and what is more deplorable, these poor people are often made a matter of convenience for the exactions of their spiritual Superiors. Behold our mission,—the immense field to the cultivation of which our labors must henceforth be devoted.

Oh, what a joy in reserve for us when at Easter we shall preach a large retreat at Djoulfa! How deeply those souls of good-will, who have never heard a sermon, must then be impressed.

How vividly I recall the missions of Ourmiah where the Missionary had the consolation of registering so many remarkable conversions! How distinctly I remember the day on which, during the sermon, I saw a poor woman prostrate herself, her face to the earth, and there in the church, in the presence of the multitude, cry out: “Pardon, my God, pardon, I did not know Thee!” or again, another

who replied aloud to the Missionary, when from the pulpit he asked for an *Ave Maria*, in compensation for his labors among these people: "No, Father, not an *Ave Maria*, but a whole Rosary we will say for you." When, one recalls these fruits of the retreats, what may we not expect in Djoulfa and its many villages?

I do not allow myself, however, to be betrayed into any illusions on this subject; we shall find ourselves occasionally obliged to contend with difficulties: but far from being disconcerted by this, we conclude quite simply that the works of God are always accompanied by sufferings. Are not these the thorns that we must expect to meet among the roses, and besides, would a soldier dare assert his claim to the laurels of victory had he not won them on the battlefield?—It is only after having climbed the steep of Calvary that we may hope to enjoy the glory of the resurrection. But in order to insure the success of our efforts a great need must be provided for.

Among those who came to express their delight at the advent of the Missionary, I should note, especially ten young girls, seventeen or eighteen years of age, representing their seventy Catholic companions.

I seem still to see them in the large white veils which the Armenian custom prescribes for women, and as they surrounded me, I seem still to hear them say: "Father, we are most happy to welcome you in our midst! But why did you come alone? It is now six months since we were told that, at last, the sisters had been given to us. And now where are these sisters? We girls are six times as numerous as the boys, are we still to be left without a school?"—"But," I replied, "here we are ready to open a school for you." "Impossible, Father," they answer, "you have not at your disposal even one schoolmistress, and you know that you cannot teach us yourself!!!"

They were right, these young girls. Hence, I contented

myself with exhorting them to have patience. To tell them that we would turn our attention to the finding of some means of opening a school for them, as well as for the boys, even this winter, was to bind ourselves by a promise that we are unable to fulfil.

Beyond a doubt, it is most consoling to a Missionary to witness such excellent dispositions in the souls intrusted to his care. Assuredly, were the matter depending solely upon our zeal, there would be no hesitation in devoting our efforts to this object; but, Most Honored Father, there are many circumstances in which prudence is the only course to be adopted. This explains our case at Djoulfa, so far as these young girls are concerned.

We have here over one hundred Catholic young girls, eighteen or nineteen years of age. They have never known what it is to have a Catholic school, therefore they are ignorant of the principal truths of our holy religion. Well, notwithstanding their desire of receiving instruction, and of preserving their faith intact, it is absolutely impossible for us Missionaries to take this matter in hand, for the rigid customs of the country would not allow a priest to teach them, nor even to labor indirectly, or remotely for their education. The painful surprise which all Catholics here would experience, might result in their being scandalized, and the principal dissenters, sympathizing with the Protestants, would hardly fail to utilize such an occasion of attacking our reputation. There is no room for doubt on this subject, if we reflect on the rigidity of the oriental customs: for instance, here the head of a family in speaking of his spouse, of the partner of his life, dares not say "my wife, my companion," but he designates her only in such terms as the following; "our family, the house, or the daughter of such a one, the mother of these children."

And in the meantime, how can we endure the thought

that these unfortunate children attend a school of error; or, at least that they are left without any religious education, and that later for want of Catholic associations, they must marry into a heretical family? There is but one resource that I can think of: to employ Catholic teachers. Even this comfort is beyond our reach. Two young girls, English Catholics, might accept the position of schoolmistress, but they are only fourteen years of age. Even were they older, they would not have their parents' approval: alone they would never be able to control so large a number of pupils; this circumstance would demand our intervention, which as I have already explained would be out of the question.

In many families, including those of some of the dissenters, it has been said to me: "Without the sisters you will not be able to do anything!" I am well convinced of this, Most Honored Father; therefore, in view of the distress of all these poor families, of so many villages, entreating me to plead their cause, I feel urged to lay before you, to the best of my poor ability, this pressing need. I have mentioned the eighty villages, our field of labor; now, in these localities there are three thousand young girls. But without leaving Djoulfa, at our own doors, there are more than fifteen hundred young girls, dissenters, the majority of whom are ready to leave the schismatic and Protestant schools. More than once their parents have said to me: "We want no Protestants, people without the sign of the Cross, without any sacraments, without Mass." How shall I describe our emotion every Sunday to see these legions of young girls defile before us; wrapped in their long white veils, they resemble the bands of first Communion children that we have seen elsewhere, and our sisters might so easily win them over.

Having felt obliged to call on the schismatic bishop, the first question he asked was: "Is it true that our sisters

are coming?" I have also met the superintendent of the Protestant Mission, who likewise inquired: "When will our sisters be here?" From the anxiety betrayed by these questions it is easy to conclude that all understand the powerful influence which the presence of the sisters would ensure to us Catholics. O Most Honored Father, permit me to say that immense good must result from the establishment of an Association of the Children of Mary. And would not these simple people be much impressed by a Sister of Charity at the bedside of the sick, offering the consolation and encouragement of her gentle words? Conversions would most assuredly be numerous.

Just now I am here alone among the plaster, chips and shavings trying to have our school ready to open on the first of next September. My heart is filled with joy at a telegram just received from Mgr. Lesné informing me that a confrère is on his way to Djoulfa-Ispahan.

As our chapel is dedicated to the Blessed Virgin, I shall defer my first sermon here, in Armenian, to the feast of the Assumption. On this day our little sanctuary will be appropriately decorated for the great solemnity. In this section the Armenians call the feast of the Assumption "the feast of grapes." Indeed every one brings with him to the church a large basket of grapes, to offer to Mary the first fruits of the vintage. After the sermon the blessing of the fruit will take place.

Such, Most Honored Father, is our new mission,—abundant in its promise, full of hope, if we can have the sisters.

I presume to say that we shall labor here devotedly, with our whole hearts, and that we may always persevere in these resolutions, I humbly solicit, etc.

EMILE DEMUTH, C. M.

SYRIA

Letter from REV. P. CHINIARA, *Priest of the Mission, to*
REV. J. M. ANGELI.

Beyrout, June 5, 1903.

REVEREND AND VERY DEAR CONFRÈRE,

The grace of our Lord be ever with us!

For some time the necessity of founding a new work whence missions could be provided for the numerous villages in the vicinity of Beyrout—has forced itself upon us. Seeing the urgency of the case increase, I offered to undertake the fulfilment of this duty. Hitherto the people were satisfied with retreats preached, at the longest, for the space of ten days. Missions were as yet unknown in these two or three dioceses which have now presented a new field of labor to the zeal of the Sons of Saint Vincent. Scarcely a year has elapsed since the labors of the missions, according to our ancient traditions, were commenced here. All measures have been taken for the success of the work. The five or six missions already given—through the divine mercy—have yielded such abundant fruit that we no longer suffice for the demands made upon us; all the neighboring villages claim, as their right, their turn and a share in this great spiritual benefit.

So great was the enthusiasm manifested especially during the last mission which we closed on Pentecost Sunday, that the schismatics and even the druses wished to attend in a body, both Mass and Benediction of the Blessed Sacrament. We held these solemnities in the open air, for more than two thousand persons assisted thereat, with profound recollection and the most edifying devotion. These pious demonstrations defeat the efforts alike of Protestants and the indifferent, who strike at the faith and

morals of these worthy people. In accordance with the desire of the bishop of the diocese we shall shortly make provision for pastoral retreats; these consolidate or prepare the missions in the centre which for multiplied causes seemed on the decline. You perceive then, Reverend and very dear Confrère, that the interest which the Superior General and our local Superiors have evinced in favor of this new mission had not long to await its recompense.

PIERRE CHINIARA, C.M.

AFRICA

ABYSSINIA

Rev. Edward Gruson, Superior of the Mission at Abyssinia had written from Alitiena to the Director of *les Missions Catholiques* (May 8, 1903):

Some crumbs for Abyssinia! If the kind readers of *les Missions Catholiques* knew my situation! About two years ago the seminarians of Alitiena must have been driven away or dispersed by famine... The friends of God, and of souls would not permit this to happen. They raised a contribution of two hundred forty dollars which enabled us to make ends meet without being reduced to absolute starvation. I have already thanked our benefactors, and I here reiterate my thanks.

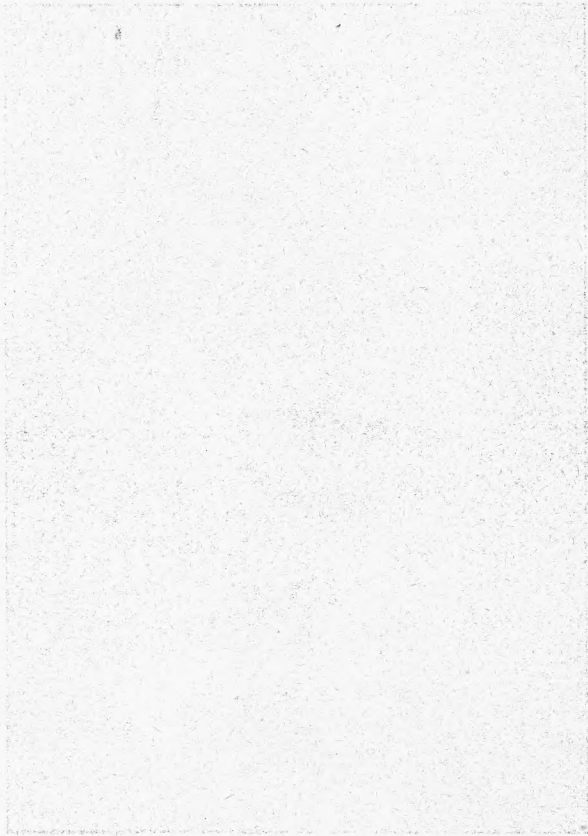
Now, I come to implore help for the building of the seminary of Alitiena. Oh! we do not ask for anything like a fine edifice: only a dormitory and a refectory, that is all.

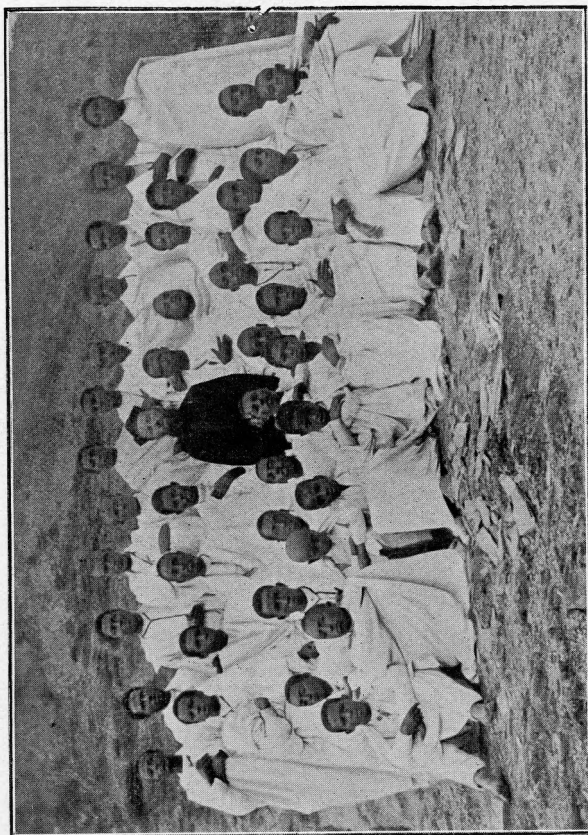
Long have I recoiled before the expense. When our students returned to us, last October, I realized that, willing or not, a house must be constructed before the rainy season. Their rickety lodging may stand until June, but not longer. Where is the money to come from?

I shall not venture to suggest to your generous readers the solution of this knotty question. They, better than anyone else, understand the force and extent of the difficulty, and I hope they will give us a new evidence of their interest.

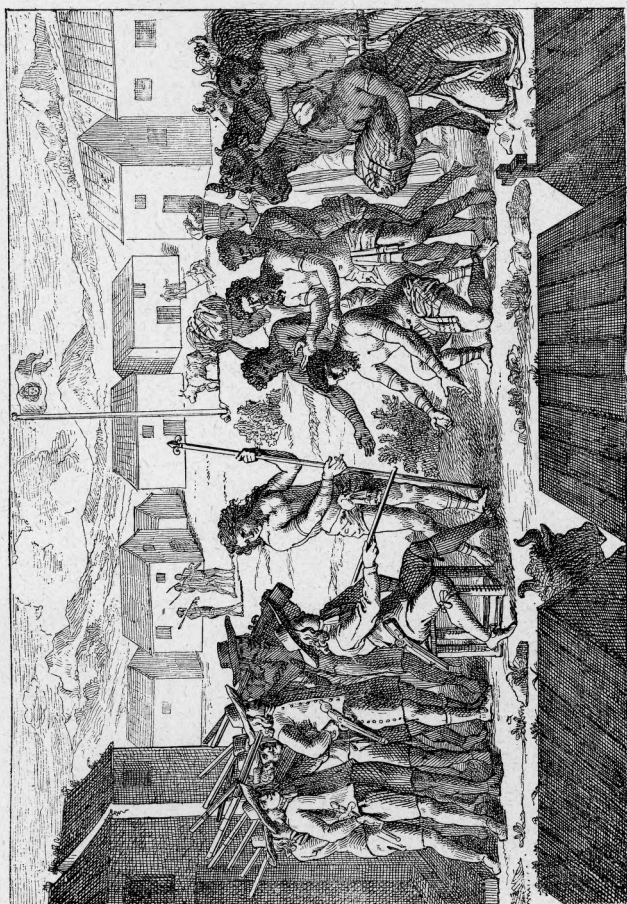
To erect a seminary, to secure the training and recruiting of a worthy native clergy,—this is the work by excellence, none other could be so agreeable to God.

ANNUAL REPORT OF THE CONGREGATION OF THE MISSION
FOR THE YEAR 1903





ABYSSINIA. — NATIVE SEMINARY AT ALITIENA
In the centre, the Superior, Rev. Edward Gruson C. M



SUBJECTION OF MADAGASCAR TO THE KING BY STEPHEN DE FLACOURT
Taken from "The History of the Great Island of Madagascar", by de Flacourt (sæc. xvii). — The first missionaries despatched by St. Vincent de Paul accompanied de Flacourt.

VICARIATE OF SOUTH MADAGASCAR

LEPER-COLONY AT FARAFANGANA

The Annals of the *Propagation of the Faith* in their September number 1903, published the following:

The Vicariate Apostolic of South Madagascar was founded January 13, 1896. Evangelized by St. Vincent de Paul, this portion of the large island has been intrusted to his children. Bishop Crouzet, its first Vicar Apostolic, is assisted by Lazarist Priests and Brothers, and by the Sisters of Charity. Every year their number increases. The Bishop gives a very interesting account of the founding of an admirable work—a leper colony.

Letter from MGR. CROUZET, C. M., Vicar Apostolic of South Madagascar.

Fort Dauphin, February 10, 1903.

ORIGIN OF THE FOUNDATION.—HESITATION.—

FIRST ESTABLISHMENT.

It is an agreeable task for me to give you interesting information of our Leper Home. The first idea was advanced by an official of high standing after a voyage to the southern part of the large island. A few words spoken in familiar conversation called into life a project at once promoted by the Government. Taking the census of lepers scattered throughout the province brought to light frightful conditions. The number reported exceeded two thousand. A resolution was at once adopted to isolate those whose affliction endangered public health, to bring them together, care for them, and make their life less hard. For this end, means must be provided.

In October, 1901, it was proposed that I should assume charge of founding this colossal work. An early response

was requested, but not easy to give, considering the consequent responsibility. All my calculations led to the same conclusion: twenty thousand dollars would be needed for the first two years. Never had I handled a like fortune. Added to this difficulty, where was the personnel to come from? My reply was, therefore, vague. In theory I favored the plan and gave my consent, but I would be obliged to consult with others, give more time to reflection and to the deeper consideration of means. In the meantime, the Governor of the province, Mr. Benevent, paid a visit to Fort Dauphin, and I had the honor of meeting him. Our interview was decisive.

"The undertaking," said he to me, "is decided; we cannot defer the work to an indefinite period. We propose that you assume charge of it."

His words were positive. What was to be done? To withdraw my consent meant defeat. They were ready; they expected my refusal; that was the signal, not for me to make any offer, but to accept all terms without discussion. I leave you to surmise whom I mean by *they*. Any longer hesitation seemed forfeiture to me. To the front for God's cause! I said *yes* to everything.

* * *

From the first, Father Lasne, my confrère of Farafangana, had volunteered his services to carry any plans into effect; and on December twenty-sixth, he set sail, but not alone. Two of our young girls, helpers of the sisters, were willing to consecrate their youth and their health to the service of the lepers. Father Lasne took with him two thousand four hundred dollars, which if my instructions were carried out, seemed to me a sufficient sum for twelve months. It would be necessary to proceed slowly, to regulate the admission of patients and how many precau-

tions more—events overpowered my heedfulness. We were no longer masters of the progress of the work, it governed and controlled us.

FATHER LASNE BEGINS THE WORK—ARRIVAL OF
LEPERS,—DESCRIPTION OF THE COLONY

Returning home with his bank notes, Father Lasne, in company with the Governor, lost no time in selecting a suitable location within proper distance from any habitation. An undulating tract on the right bank of the Manambato River about a mile from our residence was chosen. The elevations seemed especially designed for the buildings, whilst the submerged depressions could be transformed into possible rice-fields; all that, however, is in the future. The present affords a different aspect. These terraces offer nothing to the eye but an immense mass of brush, stunted or twisted trees and interlacing bird-weed.

Our squad of workmen was at once employed to clear and level the ground and lay out roads and paths. Another plunged into the thick of the forest to collect beams, joists, leaves and other material for the huts. All those who were able to handle a hatchet or saw were dignified by the name of carpenters, whilst experts set to work building. A village rose as if by enchantment, and a comfortable hut intended for the governing personnel rose high over the others. The houses had been scarcely finished when their doors were opened to the lepers, so that on March 10, 1902, the Leper-Home began an official and positive existence.

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Letters which I received by each courier kept me informed of the progress of the work, the hopes inspired, attendant fears and trials, as well as the feeling of joy which sustained the courage and good-will of the laborers. Anxious to see what had been done, I set out for Farafan-

gana on April twenty-sixth. After a few hours spent with my confrères, I accompanied Father Lasne on his way to the Leper-Home.

This settlement is altogether different from others of its kind. Beautiful dales with verdant hills, sparkling lakes and ponds, grazing cattle, the oxen fixing their large round eyes upon you, all of which the sun paints with a white light—farther on, a magnificent chess-board of which the black squares are houses, and the white, superb avenues along which can be seen human figures gathered in groups or hiding in the shade. Imagine such a sight and you have before you a distant view of our colony. I use the word colony designedly, because this is a colony of lepers rather than a hospital ground.

* * *

The lepers, about sixty in number, pressed about us, fine specimens of men plunged in obscurity, trying to understand why any interest attaches to them and scrutinizing strangers with an air of defiance; questioning whether they bring remedies along with them or are only bent upon depriving them of liberty. Ah! liberty is dear to the heart of a Madagascar native. To him, nothing in the world is held above his independence.

We distributed some white blankets, a luxury heretofore unknown to them, and gave them some sweets which were accepted and eaten with childish delight. All attend to their own needs. Each one receives two pounds of rice and a little meat; from time to time they get fish, which they prefer. This makes them happy. Several come together, cook and eat their dinner, accompanying it with one or two glasses of water. The absence of wine is no privation, as they do not know its use. Extreme cleanliness is exacted from all; we watch over them and try to make them avoid anything that tends to aggravate their disease.

The rest will come later. I spent about one month examining and studying the work and enjoying its daily growth.

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APPEAL TO CHARITY—TRIP TO EUROPE—LEO XIII

One day however, after many attempts, I faced the bare facts and said to myself: "What has become of the twenty-four hundred dollars which you believed to be inexhaustible — a drop in the sea. Where shall I look for more, where find them? upon what source can I draw? And the poor, little body of laborers, worn out by work, subject to a hard and painful life, how long will they be able to resist their fatigue? And the sick crowding in—must they be told to pass on; relief will come later?"

When I perceived that my poor reason offered nothing but objections and no answer, I thrust it rudely aside; imposing silence upon it whilst a sweeter voice sounded in my ear: Catholic hearts ever beat strong with an inexhaustible devotion; will not these hearts come to my aid for the triumph of the cause of Jesus Christ? An incident cut my reflections short. Joseph, jack of all trades in the mission, announced that a band of lepers were at our door. And what a band, dear Lord! Thirty men, of savage aspect, almost naked and dripping with sweat, surrounded ten unfortunate creatures, men and women, whom they had accompanied or carried. "See," said I to myself, "Heaven's true answer."

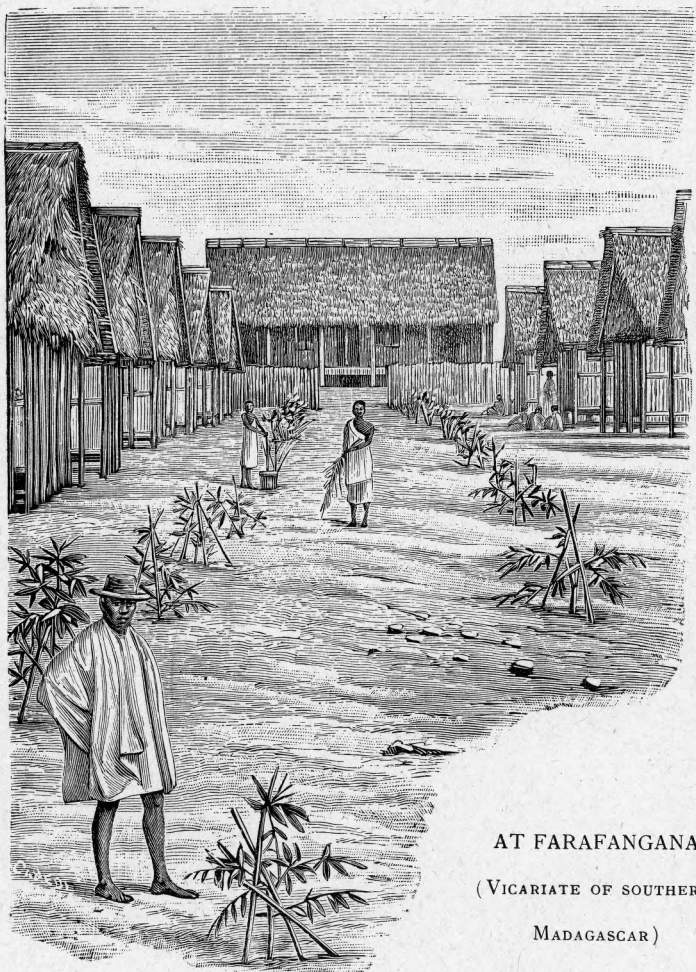
Fathers Lasne, Fabia and myself accompanied these poor beings to the Leper-Home.

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* *

In the meantime, circumstances of a particular nature called me to France. I arrived in Marseilles June twenty-fifth, more decided than ever to plead the cause of our new work. My first efforts led others to think me something

of a visionary ; still I obtained some slight indulgence and, not to discourage me, I received a few promises. Meanwhile, the Government, that had not forgotten its pledges, presented an agreement framed with the greatest precision. There was but one fault to be found with its paragraphs and articles ; the conditions proposed were most onerous, impracticable, and consequently, if not altogether unacceptable, at least open to objection. However, this did not disturb me, as I knew the modifications which I would propose, being just and modest, would be accepted. Not once was I repulsed. The best welcome was given to me everywhere ; still my prospects are not as yet promising. One day, I was told that the personnel would be increased so that I could begin to found a modest convent in Farafangana. The next day, a charitable soul sent me enough to keep me above want for several months. So there is no standstill in the work of God.

I sailed from Marseilles October 25, 1902. Four priests, a brother and four Sisters of Charity likewise left for different stations in the Vicariate Apostolic of the South. I bore with me a consoling and never-to-be-forgotten memory from my visit to Europe. Twice I had enjoyed the happiness at Rome of seeing the Sovereign Pontiff. His Holiness Leo XIII., with that affability and that loving kindness of Father and Supreme Pontiff which adds so much to his words, granted me the high honor of questioning me in public about our mission, the manners and customs of the natives, our labors and our institutions ; then, laying his hand on my head, he gave his benediction, saying : "I bless you, I bless your fellow laborers, I bless your lepers, and I express good wishes for your success, in which the members of the Sacred College here present join. Go" ... I left, rich in confidence and hope.



AT FARAFANGANA
(VICARIATE OF SOUTHERN
MADAGASCAR)

The leper settlement under the care of the Sisters of Charity.
In 1903 the lepers number 315.

THE PRESENT AND THE FUTURE OF THE WORK

All this, although relatively recent, is of the past, the more so as at Madagascar everything goes on at a rapid rate, time as well as events.

I have said before that the Leper Home was officially opened March 10, 1902. I have told of the progress of the work; there but remains to inform you of its present status. I speak of conditions as they were ten months later, January 25, 1903. There are exactly three hundred fifteen lepers, attended by one Missionary, three Sisters of Charity and also our two young girls, a very insufficient personnel. The work has its material and its spiritual side, so perfectly defined by St. Vincent de Paul: "Relieve the body, to gain the soul;" two ends most difficult to attain. To realize this it would be necessary to see these unfortunate creatures once settled. They are astonished at the sight of the white Missionaries and sisters who treat them with kindness and gentleness. They look at them, laugh and do not understand. They will understand later.

* * *

But how, you may ask, are you going to receive more lepers? I do not know. I had already fixed upon a number as the limit; not to shut out any newcomers, but to give us time to breathe, to prepare a few dwellings in advance so as not to be always crowded and hurried. That limit has been exceeded. We are facing official statistics; there are over two thousand lepers in the province. And what are our resources? The Government has given us fifty acres of ground with the promise of granting more, if necessary; several oxen, about forty, for the rice plantations; besides, if conditions contained in a signed contract are fulfilled, the formality of signature being complied

with, a single grant of three hundred and sixty dollars will be allowed to us; finally, an allowance of twelve dollars a month will be granted for every patient. With this small remittance, we are expected to defray all expenses—lodging, clothing, feeding and caring for the sick and infirm, and supporting those in charge.

* * *

I have only one hope left, but that is based upon the solid foundation of my confidence in God and the good souls, happily many in number, who, in silence, extend their generous aid.

NORTH AMERICA

MEXICO

Chihuahua, February, 1903.

Chihuahua, a city of the Republic of Mexico, in which a new educational establishment has been founded, is situated one thousand, six hundred kilometres from Mexico; thirty degrees north latitude, one thousand, four hundred ten metres above the level of the sea; it has about fifty thousand inhabitants. It is a fine city adorned with sumptuous buildings; among others, the cathedral with its two lofty towers, is discernible from every part of the city.

The state or department to which Chihuahua belongs, bears the same name, and borders at the north-east on the United States. It has an area of two hundred twenty-seven thousand, five hundred square kilometres; almost equal to the half of France. But, as the population is only three hundred sixty-five thousand, there is only one inhabitant to a square kilometre, whereas France counts seventy. This is the largest of the twenty-seven states constituting the Republic. It comprises vast plains in which corn and other cereals are cultivated and which serve for pasture to large numbers of cattle; but the mines are its chief wealth. Very little trade is carried on. To form an idea of the mining importance, it suffices to know that of the ten thousand, one hundred twenty-five mines in Mexico and the ninety-seven thousand, one hundred sixty-six hectares occupied by them, the seventh part belongs to the State of Chihuahua. These mines produce gold, silver, copper, and lead; the value of the same is increasing daily.

The population, in general, is of the white race; Europeans or Creoles, but in the mountains there are thousands of Indians of various tribes, some of whom are still in a savage state and idolaters. Unfortunately, there is a great scarcity of priests, and no immediate hope of remedying this defect. The diocese counts but ten years of existence and we may say that the seminary is altogether new. For, although it was founded by the first bishop, the classes were interrupted for three or four years and the students for want of professors were sent to other dioceses to complete their course. For this extensive territory there are but fifty-four priests; only forty of these belong to the diocese; the others are strangers who have limited permissions, and who can leave whenever they wish. Seeing the lack of religious training, and, above all, the increase of "liberalism" so rife now throughout the State; and considering the contempt into which the priesthood has fallen, which evil is on the increase, we cannot hope for many vocations. God grant that we may be able to make a good choice among those who present themselves.

This country has been much neglected. Previous to the year 1893, it depended altogether on Durango, at present an archbishopric; and if the Diocese of Durango is now so vast in extent, what must it have been before the year 1850 when it comprised all this diocese; a portion of the Diocese of Saltillo, Arizona, New Mexico, a portion of California, and I think, Sonora; that is to say, when it was two or three times larger than France. Bishops were unable to visit it; it was governed by pastors whose parishes were more extensive than two or three dioceses of Europe, and who had not sufficient time to administer the most necessary Sacraments; consequently, it must have been grossly neglected. Ecclesiastical discipline could not be maintained, and the priests were not saints, because the most apostolic men were not chosen for these distant

regions, but those only whom the bishops wished to put to the test. Hence the task of the clergy here is as difficult, as the conversion of pagans, if not indeed more so.

I have learned but few of the historical facts of the country, for the inhabitants have been too indolent to gather them. I only know that our city has some celebrity, because it was here that the Spaniards in 1812, captured the *Father* of Mexican Independence, the Curé Hidalgo, with his companions, and put them to death.

Thank God! the Jesuit Fathers have founded a mission among the Indians previously alluded to. These Fathers are studying the language of the Indians, and the most precious fruits of religion and civilization will be gathered from their apostolate; for the evangelization of these poor Indians could not have been intrusted to more able hands. The government, independent of any special religion, looks favorably on this mission.

From what I have already said, you will not be surprised to hear that the morality of these people does not come up to the standard of Christianity. Hence, to remedy a portion of these evils, we have joined to our seminary a small commercial college. We have reserved to ourselves the direction and education of the students of this college, as well as their religious instruction, leaving the other classes in the hands of lay professors. On the same plan, we shall probably open a primary school next year. These are the only means by which we can hope to do some good among the youths of this country; for there is no ambition but for commercial and primary instruction: the classics are in no repute among them. We are in hopes that the schools will supply us with good subjects for the seminary.

B. ALVAREZ, C. M.

CENTRAL AMERICA

COSTA RICA

Letter from REV. A. BLESSING, Missionary in Talamanca de Costa Rica, to REV. FATHER DUPLAN, at Theux.

Sipurio, June 22, 1903.

REVEREND AND DEAR CONFRÈRE,

The grace of our Lord be ever with us!

You have asked for some details relative to our labors in Talamanca, in the vast territories depending on the Mission, and our own place of residence.— With pleasure I comply with your request.

From time to time I visit various portions of the virgin forest inhabited by Indian tribes. These journeys are most interesting despite the difficulties under which they are accomplished, and they afford us true consolation. An account of one of these expeditions will give you an accurate idea of them.

Towards Easter I made preparations for my departure. Brother Bruno was to remain at home to attend to matters there, and owing to the absence of Brother Pablo, who was sick at San José, I was obliged to seek a traveling companion among the Indians to serve me as cook. Our good God provided one. I had despatched a messenger to an Indian of my acquaintance, but before he had time to reach the camp, the Indian himself who had been traveling for some time and who was ignorant of my plans, came to the Mission to offer his services. "Escolastico", said I to him, "God has sent you; you must accompany me to San José, but the journey will be a long one; we must travel through forests, over mountains and through the districts of the

Teliri and Chiropo. This will take at least four weeks." The Indian was somewhat surprised and much alarmed to find that the journey would extend over the territory of the Indians of Teliri; for the "Bribri" Indians, to which tribe Escolastico belonged, stand in great dread of the Indians of the Teliri. Perhaps this fear arises from the fact that two centuries ago these latter massacred two missionaries with a Spanish colony in the territory bordering on the Coen. After this massacre the Indians fled to the mountains of the Teliri. People had lost sight of this tribe, when three years ago while on a journey with Brother Clement, I suddenly came across some of them.

Having encouraged my guide, he consented to accompany me, on condition that he could bring with him his little step brother. I appointed Wednesday in Easter week for our departure and asked the chief for five porters.

Full of confidence in God, I set out, knowing well the fatigues I should have to undergo. These were long marches under a scorching sun, steep mountains to cross, the necessity of following the course of the river, and during entire days to be obliged to leap from rock to rock; moreover, we would often have to cross the river itself; this was very dangerous on account of its rapidity.

I was fearful lest the Indians of Teliri, whom I failed to visit last year, would flee at my approach, as they had done when I first appeared among them; but this was not the case, they recognized the "Tata Padre," "Padre Augustino," and received me kindly. With other tribes of Talamanca it is not always thus. The women, above all, place difficulties in the exercise of my ministry. But what a happy change among the Indians of Teliri! On my first arrival I found but one Christian, all the others were pagans; bigamy was practised among them. To-day all are baptized, with the exception of two, and bigamy has disappeared. Here I found without any difficulty new

porters to accompany me through the forest to the territory of the Chiropo. No white man, no missionary, had as yet penetrated this forest; it was only surmised that there must be a path of communication between the Teliri and Chiropo. The latter Indians were somewhat civilized but they concealed this path from the bishop himself.

Heavy rains had commenced; our rubber cloaks did not protect us; we found it almost impossible to build a fire to prepare anything to eat; the mud was our resting place. Yet one streak of good fortune came in our way: our porters succeeded in killing a monkey whose flesh, although a little tough, was palatable.

We had lost all hope of reaching the "Chiropoes" in two days because the road was so obstructed, when, to our great surprise, we found a new pathway. I perceived at once, that this was the work of the "Chiropoes", to whom I had announced my coming. Immediately four men commenced to clear the road upon which we had to travel for sixteen hours.

"Courage", said I to my companions, "we shall soon be at the end of our journey." On the third day I arrived safe and sound at the cabin reserved for the Missionary.

The news of my arrival spread with the rapidity of lightning, to the most distant cabins. Young and old, great and small, came in all haste. I spent a delightful time among them. A large number remained with me.

Three times a day a signal was given by means of a cow's-horn and the people hastened to the chapel for Holy Mass, for a sermon, for the recitation of the chaplet, or an instruction for children. Confessions and Communions were numerous. I spent nine days with these Indians. The separation was truly affecting. The porters stood ready, a signal was given, and all hurried to the chapel. In a few words I pointed out to them the manner in which they should conduct themselves during the coming year;

we then offered a prayer for all, especially for those who would die in the course of this year. After this, all gathered before the chapel, the door being closed. "Holy God" (*Te Deum*), was sung; and a "Viva", a last "Adios" separates the Father from his beloved children.

Three days later, with my companions, I was in the midst of our dear confrères at San José."

What a surprise for my poor Indians to see here such a multitude of men, such beautiful buildings, steam and electric tramways; they were bewildered; they looked on all sides and listened to all that was said.

It was impossible for me to rest on account of the business I had to transact with the bishopric or with the government. Divers officials are deeply interested in my works and testify great benevolence. At my request they furnished me with a quantity of remedies for my sick Indians, and they granted me a monthly pension for my school and have supplied all necessary furniture.

Brother Pablo who was cured at San José, returned with me to Sipurio.

I have intended for a long time past to open a boarding school. This is the only means of consolidating Christianity among the Indians who are scattered over a vast territory and who see the Missionary but rarely and then only for a short time. Although deficient in resources I opened this school on the twenty-third of February. At present, I have thirty-two pupils, six of whom are boarders. Later I hope to have from forty to forty-five extern students and from twelve to fifteen boarders. I have asked the Chief to send me the orphan boys of the distant mountain sections. The children afford me much consolation. What a happiness when visiting them, to hear from afar a canticle in honor of the Sacred Heart or of the Blessed Virgin sung by these little savages who have been at the school but two or three months.

These children are very merry and no lovers of silence; but I have not found a bad one among them. The boarders follow a fixed rule: they rise at five o'clock from their bed—a strip of sailcloth stretched over a plank. Standing at their bedside, they say a short prayer, then wash and go to Mass. After this, some prepare the frugal breakfast, (cacao and platanos), others milk the cows. From half-past six to nine o'clock they are engaged in various labors. One prepares the “almuerzo, (second breakfast). From half past ten to two o'clock, the children attend class, after which they apply to various occupations: sewing, washing the linen, gathering wood and seeking provisions on our own land. Dinner is at half-past three, after which the pupils engage in field labor. At six o'clock they bathe, say the chaplet, repeat their lessons, sing a hymn, and say their night prayers.

It has been raining ever since my return; this is the time in which I can take a little rest, rally my spent forces, and prepare for other long evangelical journeys, eight of which I have still to undertake this year.

In order to attach the Indians more firmly to the Mission, we are obliged to extend our plantation of “platanos” for this is the only means of gaining them. The Chief has promised to build a larger house which will serve at the same time as an asylum for sick Indians, and a lodging for those engaged in labors for the state; these come from a distance.

For the last six months I have noticed that the Indians have a greater attraction for our house. Before that time they only came to ask for food, remedies, etc.; but now many offer to work for us and to accompany us in our evangelical journeys. This is a favorable change, for, in general the Indians fear the Missionary, regarding him as a great personage holding life and death in his hand. During these last days numbers of Indians have come

to us for medicines. As I reproach them for their superstitious practices in time of sickness, telling them to have recourse to their “sukias”, (magician), they answer, that I am greater: and wiser than all their magicians.

One of my principal occupations of late, has been the study of the superstitious customs of the Indians, in order to convince them of their folly in having faith in these false practices.

AUG. BLESSING,

Missionary Priest.



OUR DEAR DEPARTED.

OUR MISSIONARIES:

Brother Gustave Von Hellrigl, cleric, Quito, Ecuador, May 27, 1903; 23 years of age, 6 of vocation.

Rev. John Variéras, Dax, France, June 17, 1903; 65 years of age, 43 of vocation.

Rev. Philippe Ly, Kiou-tou, Kien-tsang, Kiang-si, China, June 28, 1903; 60 years of age, 37 of vocation.

Rev. Joseph Damé, Chieri, Italy, July 28, 1903; 71 years of age, 25 of vocation.

Rev. Joseph Tobar, Limpias, Spain, August 8, 1903; 33 years of age, 7 of vocation.

Brother Victorien Ugualde, cleric, Madrid, Spain, August 8, 1903; 21 years of age, 5 of vocation.

Brother John Moermans, Brazil, August 1903; 68 years of age, 39 of vocation.

Rev. Francis Xavier Ertl, Vienna, Austria, August 15, 1903; 58 years of age, 26 of vocation.

Rev. Joseph Knoll, Schwarzach, Austria, September 2, 1903; 59 years of age, 21 of vocation.

OUR SISTERS:

Sr. Josephine Tesci, Grugliasco, Italy; 74, 51.

„ Marie Roussel, Mustapha, Algeria; 78, 55.

„ Angela Meaudre, Paris; 28, 4.

„ Louise Galy, Coteau, France; 26, 3.

„ Pauline Faligant, L'Hay, France; 84, 62

„ Josephine Gayot, Tourcoing, France; 31, 5.

„ Madeleine Germain, Tourcoing, France; 77, 57.

„ Marie Salvat, Péronne, France; 65, 44.

„ Henrietta Lagniez, Cambrai; 30, 6.

„ Maria Fontani, Sienna, Italy; 64, 39.

„ Frances Dongados, Saint Germain-en-Laye, France; 86, 68.

„ Marie Grenier, Annappes, France; 59, 26.

„ Paula Bernabeu, Havana; 73, 51.

„ Fulgencia Melendez, Spain; 29, 12.

„ Bernarda Legon, Valdmeoro, Spain; 61, 37.

- Sr. Catherine Aberlen, Castres; 89, 68.
- „ Angeline Duraffour, Montolieu; 51, 32.
- „ Catherine Grézoux, Troyes, France; 69, 39.
- „ Anne Plancher, Billens, France; 69, 46.
- „ Jane Laskowicka, Cracow, Poland; 82, 62.
- „ Krescentia Marx, Gratz, Austria; 43, 10.
- „ Maria Mainard, Angers, France; 71, 53.
- „ Marie Cambernon, Bellême, France; 62, 40.
- „ Marie Le Coultre, Paris; 32, 10.
- „ Marie Durastel, Paris; 47, 22.
- „ Marcelle Kawálerowicz, Cracow, Poland; 38, 13.
- „ Elizabeth Strzalka, Saint Polton, Austria; 39, 12.
- „ Juliana Bruchmann, Austria; 56, 17.
- „ Hermina Epagneul, Ferentino, Italy; 65, 42.
- „ Marguerite Bioletti, Ancona, Italy; 65, 37.
- „ Anne Halkbrenner, Gratz; 27, 9.
- „ Aglaé Martineau, St. Denis; 61, 40.
- „ Stéphanie Muriset, Paris; 69, 40.
- „ Louise de Morel, Zeitenlik, Turkey in Europe; 82, 53.
- „ Maria Garcia, Malaga, Spain; 38, 11.
- „ Frances Kastelic, Haposvar, Austria; 20, 4.
- „ Marie Lacone, Naples; 62, 30.
- „ Carmela Scordo, Naples; 25, 5.
- „ Maria Amonda, Manila; 63, 39.
- „ Enriqueta de Olalde, Spain; 47, 18.
- „ Marie Glusic, Gratz; 28, 8.
- „ Albertine Tillard, Montolieu; 31, 8.
- „ Anne Brosselin, Egletons; 66, 47.
- „ Marie Astruc, Palaiseau, France; 59, 41.
- „ Anne Kokeis, Gratz; 21, 7 months.
- „ Marie Leclerc, Boisguillaume; 27, 5.
- „ Maria Rubio, Cadiz, Spain; 59, 30.
- „ Marie de Piédoue, Paris; 30, 8.
- „ Marie Mingasson, L'Hay; 62, 30.
- „ Marie Augé, Alais, France; 51, 30.
- „ Adelaide Pompei, Ancona, Italy; 38, 18.
- „ Angela Morgigno, Naples; 49, 11.
- „ Michela Soricelli, Ostuni, Italy; 34, 13.
- „ Geralda Samilpa, Peru; 78, 57.
- „ Marie Declerck, Belgium; 67, 34.
- „ Madeleine Pannegeon, Montolieu; 29, 6.
- „ Marie Secthaler, Vienna, Austria; 29, 11.
- „ Lucie Persico, Turin; 27, 4.
- „ Marie Doneau, St. Brieuc, France; 72, 51.
- „ Clémence Lenoël, Paris; 77, 50.

- Sr. Anne Cardaire, Toulouse; 85, 43.
 „ Emiliana Perez, Badajoz, Spain; 29, 6.
 „ Marie Ségalas, Tarbes, France; 66, 43.
 „ Antoinette Grollier, Paris; 35, 7.
 „ Caroline Hrdck, Austria; 32, 8.
 „ Marie Matzer, Laybach, Austria; 34, 9.
 „ Catherine Jalibert, Belmont; 49, 25.
 „ Jane Ziade, Alexandria, Egypt; 44, 17.
 „ Ursula Rosich, Valdemoro; 36, 14.
 „ Juliana Sanz, Blanca, Spain; 54, 35
 „ Marie Lamarque, Santander, Spain; 84, 60.
 „ Louise Cordiviola, Milan, Italy; 67, 40.
 „ Thérèse Bottini, Grugliasco, Italy; 27, 3.
 „ Motburga Rosenlechner, Austria; 31, 5.
 „ Jane Gaillard, Montolieu; 39, 17.
 „ Marie Suel, Corbeil, France; 38, 13.
 „ Marie Pyet, Chili; 67, 36.
 „ Marie Déchenaud, Montluçon, France; 30, 4.
 „ Marie Cabanié, Lima, Peru; 56, 29.
 „ Marie Granet, Turin; 86, 68.
 „ Marie Lamartinie, Naples; 72, 51.
 „ Marie Filipic, Budapest, Hungary; 27, 2.
 „ Marie Grangé, Montolieu; 65, 38.
 „ Antoinette Bourg, Paris; 48, 27.
 „ Jane Gagnaire, Buenos Ayres; 72, 48.
 „ Josephine Hoffmann, Vienna, Austria; 24, 1.
 „ Virginia Colombet, Thiers, France; 42, 19.
 „ Efigenia Varquez, Valladolid, Spain; 21, 3.
 „ Josefa de Urcudun, San Sebastian, Spain; 28, 5.
 „ Philomena de Souza Telles, Rio de Janeiro; 53, 30.
 „ Antoinette Péchaud, Riom, France; 76, 53.
 „ Jane Defrance, Paris; 78, 56.
 „ Edwiges Salas, Albacete, Spain; 48, 18.
 „ Dacia Herrero, Madrid; 42, 21.
 „ Thérèse Chmielewska, Austria; 76, 56.
 „ Thérèse Kern, Felfhof, Austria; 22, 2.
 „ Maria de Echarte, Mallorca, Spain; 28, 3.
 „ Marie Peyrard, Bourget, France; 70, 46.
 „ Anna Backer, Rio, Brazil; 36, 18.
 „ Marie Bocher, Amiens, France; 26, 5.
 „ Claire Lefèvre, Valparaiso, Chili; 32, 11.
 „ Virginia Davril, Naples; 66, 36.
 „ Pascuala Izquierdo, Valdemoro; 44, 24.
 „ Emilia Marca, Madrid; 43, 17.
 „ Marie Guyader, Narbonne, France; 33, 10.

- Sr. Gertrude Alfaro, Madrid ; 43, 20.
,, Philomena Coupe, Evansville, Ind., U. S. ; 59, 29.
,, Vincentia Murrin, St. Louis, Mo., U. S. ; 69, 44.
,, Beata McGwin, Central House, Maryland, U. S. ; 36, 6.
,, Teresa McFaul, Baltimore, Md., U. S. ; 61, 40.
,, Benedicta Mensing, Buffalo, N. Y., U. S. ; 42, 23.
,, Callista Hickey, New Orleans, La., U. S. ; 33, 7.
,, Damien O'Brien, San Jose, Cal., U. S. ; 60, 39.
,, Celine Blackburne, Central House, Maryland, U. S. ; 86, 62.
,, Mary Clare Johnson, Baltimore, Md., U. S. ; 69, 47.
,, Loretto Mullery, Detroit, Mich., U. S. ; 64, 44.
,, Bruno McGrath, Buffalo, N. Y., U. S. ; 36, 11.

R. I. P.

WORK OF BLESSED JOHN GABRIEL PERBOYRE

IN FAVOR OF THE MOST NEEDY MISSIONS
OF THE DOUBLE FAMILY OF SAINT VINCENT DE PAUL

Thank-offerings for conversions, cures, and other precious favors, both spiritual and temporal, constantly reach us; bearing witness to the confidence everywhere reposed in our Blessed Martyrs, and to the gratitude of those who have experienced their powerful and efficacious intercession.

I inclose an offering, according to a promise I made to Blessed John Gabriel if my pupils were successful in their examination. This was indeed the case: four were presented and all passed; hence I desire to fulfil my promise.

Permit me, Reverend Director, to recommend the works of our house and our little community to your good prayers.

Please accept, etc.

C..., July 21, 1903

Herewith I send you a money order for the interesting Work of Blessed John Gabriel, in favor of needy missions, as a thank-offering and for pressing wants at this moment.

We commend ourselves to your fervent prayers, Reverend Father, that our good God may give us the strength and courage so necessary at the present time.

I trust, wherever I may be, that I shall be able to assist these missions; for I can never forget the favors I have obtained through the intercession of Blessed John Gabriel.

Be pleased to accept, etc.

BOOK NOTICES,

112.—FIFTH LETTER FROM A LIBRARIAN.

Paris, Rue de Sèvres, 95, September 15, 1903.

Having set before you the list of books composed by Priests of the Mission, I wish, Reverend and dear Colleague, to respond to another of our mutual desires,—to arrange a tableau of what has been written on the Founder of the Congregation, St. Vincent de Paul, whether from an historical point of view, or solely for edification; and afterwards to indicate what has been published on his works; notably upon the two Communities founded by him, the Priests of the Mission, and the Daughters of Charity.

These schedules of books are dry, but they may serve as an aid to arrange our method for interesting studies. For instance, they furnish information for a comparison to be made between the divers most important biographers of the Saint, or again to note the various editions of one of these biographies: or that they may be at hand for reference on another study, the iconography of the Saint, etc., etc.

In the present list are mentioned, whoever may be the author—whether he belongs to the Congregation of the Mission or not—all books which exhibit an interest in the works, and especially, in the double religious Family of St Vincent de Paul. We shall give first on the Congregation of the Mission—what relates to persons (biographies, etc.,) and afterwards what concerns the Establishments. Then, a similar list of what refers to the Company of the Daughters of Charity.

We commence with the Founder of both Communities, St. Vincent de Paul.

I.—St. Vincent de Paul

BIOGRAPHIES

1.—*Lives in French*

Abelly: *La Vie du vénérable serviteur de Dieu, Vincent de Paul*, In three books. (Paris, Lambert, 1664, in-4), 710, 711.

—*Id.*, In two books (edit. abridged), 2nd edit. (Paris, 1668, in-8), 721.—*Id.*, 3rd edit. Paris, 1684, in-8), 721 *a*.

Other editions: (1698), (Paris, in-4. —(1823), Paris, Lebel, 5 vol. in-12.—(1825), 5 vol. in-12.—(1832),—2nd edit. Paris, Méquignon, 5 vol. in-12. Advertisement of the editor signed N. D.—(1835), Clermont-Ferrand, Thibaud, 6 vol.

in-12, 770. — (1836), Lyon, Perisse, 3 vol. in-8. Edition enlarged by pieces drawn from different authors ; preface by Abbé Dassance; Notice on Abelly signed N. D. (1839), with notice on the works of the Saint and life of Father Almérás. Paris, Debécourt, 2 vol. in-8. — (1843), Paris, *ibid.*, 2 in-8 ; and Rodez.—(1854), Edition augmented by an unpublished chapter ; Paris, Poussielgue, 2 vol. in-8, 734a.—(1865), Paris, Poussielgue, 2 vol. in 18.—(1881), Reviewed and abridged by Jules Chevalier, C. M.; Paris, Gaume, 2 vol. in-18 ; 749.—(1891), annotated by A. Milon, C. M.; Paris, Dumoulin, 3 vol. in-8, 711.

Abrégé de la vie et des vertus, etc.—See. *Noiret*.

Abrégé de la vie de S. Vincent de Paul (Paris, Berton, 1781, in-18, 350 pp.)

Anecdotes historiques, instructives et morales sur un bienfaiteur de l'humanité. (S. V. de P.) Paris, Duchesne, 1867, in-8.

Angeli (A.), Missionary Apostolic: Vie populaire de S. Vincent de Paul (Paris, S. Paul, 1885, in-12), 736.—Vie admirable...illustrée (Abbeville, Paillart, 1894, in-12), 750 ; (in-32), 802.

B. (E. L.): Vie (Paris, Basset, 1843, in-12).

B. (J.-D.): S. V. de P., curé de Châtillon-les-Dombes (Lyon Rusand, 1856, in-8).

Bailly (l'abbé): S. V., ou la Providence des petits enfants abandonnés (Amiens).

Barbey d'Aurevilly: See *Les Philosophes et les écrivains religieux* (Paris, Lemerre, 1899, in-12).

Bégart (l'abbé): Vie (Paris, Herissant, 1787, 2 vol. in-12), 787.

Berbiguiet: Vie populaire de S. V. de P. Paris, rue Furstenberg, 6 ; in-12), 785 a.

Boissy d'Anglas (le comte de): Notice sur S. V. de P. (1823, in-4).

Bougaud: Hist. de S. V. de P. (Paris, Poussielgue, 1889), 738 ;—2nd edit. (1891). 750 a.—Critique de l'abbé Maynard (Poitiers, 1889), 739.

Broglie (Emm. de): S. V. de P. (Paris, Lecoffre, 1897), 751.

Brussaut (Alph.): Esquisses poétiq. (Paris, Hivert ; and

at the author's house, Saint-Esprit, Landes, 1851), 718;— (1853), 786.

Bussière (Théod. de): *Hist. de S. V. de P.* (Plancy, 1850; 2 vol. in-8), 740;—(1861, 2 vol. in-18).

Bussy (de): *Hist. de S. V. de P.* (Limoges, 1879 and 1880, in-4) 701*d*. Capefigue: *Vie de S. V. de P.*; a work which took the first prize given by royal endowment to the Catholic Society of Good Books for 1826 (Paris, 1827, 715;— (Paris, 1840; Paris, 1865), 789.—Translated into Italian by Galvani (Florence, 1846), and by Festa (Naples, 1857), 790.

Challamel: (Paris, Vrayet de Surcy, 1841, 1853 and 1860; in-8, illustrated), 773.

Collet (P), C. M.: *Vie de S. V. de P.* (Nancy, Lescure, 1748, 2 vol. in-4), 59, 702;— edition retouched (Paris, Demonville, 1818, 4 vol. in-8), 719.

—Edit. abridged. In-12. (1762) Avignon.—(1764), Paris. 394, 774.—(1804), Paris, 775.—(1816), Paris.—(1818), Paris.—(1819), Paris, 776.—(1820), Avignon.—(1822), Paris.—(1823), Louvain.—(1825), Lyons.—(1826), Paris.—1828, 1832, 1850, 1859, 1860, 1864, Lille, 790*c*.—(1829), Paris, 782.—(1832), Tours.—(1838), Brussels, 2 vol. in-8.—(1844, 1851, 1853, 1858, 1860, 1862, 1864), Tours, Mame, 777.—(1847), Lille, 1849, 1851, 1854, 1858, 1860, 1863), Limoges, Bartou.

—*Id.* Translations in Spanish by Camin, C. M. (Madrid, 1849), 720;— in Italian (Naples 1854. in-8), 54, 741 *a*, (Turin, 1856, in-8) 121.

Debout (L'abbé H.): *Vie populaire* (Paris, rue François I^{er}, 8, 1889) 791.

Dechamps (Le P.): *La Grande Pensée de S. V. et la plus belle de ses œuvres* (Liege, 1849, in-8, broch.).— *S. V. de P. et les misérables* (Castermann, 1864, in-18), 791 *c*.

Deguerry: *Vie*, in-4, 705.

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NOTICES: 1st series (1639-1800), 659;— German, 659 *a*;—English 659 *b*;—Spanish, 659 *c*;—Italian 659 *d*.

—2nd. series (1801-1900), 660.

LIVES of Priests and Brothers of the Congregation of the Mission:

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Viçoso (Mgr. F.): See *Ferrera*, 645.

III.—Congregation of the Mission.—Establishments.

Amiens : See *Plessis-Rozainvilliers*

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Pau: See *Pémartin*: S. Vincent de Paul, etc., [1889, in-8], 1010.

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Tarbes: *le Charité dans la Bigorre; les Hôpitaux*, par Curie-Lassus (Paris, Bray, 1864, in-18), 1109.

No one better than myself, Reverend and dear Colleague, could appreciate the fact that the list which I have just drawn up, must, unavoidably, be incomplete. One of the most effectual means of bringing it to perfection would be for divers hands to undertake the work, each one choosing those parts or details in which he thinks he might be most likely to succeed.

I feel assured that the entire collection which I have traced out will be of service to those who come after us.—A. MILON.

813. *Dictionnaire français-turc*, in Latin and Turkish characters, by Nicholas Murat, Priest of the Mission. Constantinople, 1901. In-18, 432 pp.

Convenient in size, written by an author who has lived many years in the country whose language he wishes to aid us in learning, this Dictionary is most valuable. It is a key to the language, enabling us to penetrate without difficulty the apparent obscurity of this idiom, even the typographical characters of which amaze the ordinary European reader.

It has come to our knowledge that the "brother" of this book will soon be ready for publication. In advance we hail its appearance, and we offer our hearty congratulations to the author of these important works.

214. *Consoliamo Gesu* (Let us Console Jesus), by M. Parodi, C. M. Second Edition. Turin, House of the Mission, 1902. One Vol. in-18, 440 pp.

This is a Manual for the Associates of the Holy Agony of Our Lord, comprising a large collection of prayers and reflections admirably adapted to the subject.

215. *Nuovo Mese di Maggio* [New Month of May] by Joseph Morino, C. M. Mondovi, 1903. One Vol. in-8, 700 pp.

This volume, of excellent type, and well-bound, traces in thirty considerations the Life of the Blessed Virgin and the influence she exerts in favor of the Church. The Reverend Canon, Archpriest of the Cathedral of Mondovi, in his preface to the work declares that, in his opinion, it will prove most useful to priests, as well as to the faithful.

216. They write us from the Press of the Lazarists at Ourmiah, [Persia], January 19, 1903:

"We shall soon finish printing the new Chaldee edition of *The Sinner's Guide*, by Louis of Grenada.

"You will, doubtless, be pleased to learn that we are about to issue a very useful publication. This is a *Manual of Conversation*, including a Lexicon in six languages; French, English, Chaldee, Russian, Persian, and Armenian, composed entirely by ourselves, on the model of the manuals of conversation that you have at Paris. This work is a continuation of our program of publications.

"The Russian type that we needed came this year. The Chaldee type which releases us from Protestant servitude is on the way. This is for us a very heavy expense: the cost will drain us of the last cent. But Providence is kind and will not withhold the assistance we hope for. I am full of confidence that God will bless and crown our efforts with success.

"P. DARBOIS."

217. *Les Œuvres de Saint Vincent de Paul à Sedan* by Léon Bretaudeau (Revue ardennaise, September 1903, p. 241-243).

This study treats of the charitable and religious works accomplished by St. Vincent de Paul at Sedan, notably through his disciples, the Priests of the Mission or Lazarists, and the Sisters of Charity. The latter were established at Sedan in 1641, the Missionaries in 1643.

The Priests of the Mission had charge of the curacy of Sedan. A small school which they had opened in 1654, became, from its gradual development, in 1683, a diocesan Seminary of Philosophy, whence the students were transferred to the Seminary of Rheims.

This study is made more important by the documents in which it abounds and by the accurate information which it furnishes on the works and those who took part in them; it is therefore of more than ordinary interest.

218. *Le Séminaire et le sacerdoce*. Subjects of Conferences, Spiritual Readings and Meditations, given to the Seminarians. Evreux, Press of Eure, 1903. One vol. in-8 of VIII.—471 pp.

The eulogium bestowed upon the author of this book by the Bishop of Evreux and which may be found in the opening pages of the volume, bears witness to the value of these instructions and the words of encouragement addressed to the students of the Ecclesiastical Seminary. The collection is a very precious one.

219. *La Médaille miraculeuse, nouvelle ancre de salut au vingtième siècle*, in German; translated from the Italian of Father Biondelli, C. M., by Rev. Edmond Heger, Priest of the same Congregation. Gratz, Priests of the Mission, 1902. One vol. in-18.

De la Dévotion des prêtres de la sainte Vierge, in German; translated from the Italian of Louis Monforte, Canon of Naples, by Rev. Edmond Heger, of the Congregation of the Mission. Ratisbon, Pustet, 1903. One vol. in-18.

The year 1904 will bring us the Fiftieth Anniversary of the definition of the Immaculate Conception: the festivities which will then be celebrated will also bring about a renewal of piety towards Mary Immaculate. Surely, Father Heger must have been inspired to present to the German-reading public these two works, the first of which has been advantageously completed. The second will be welcomed by the clergy to whom it is addressed; both are, moreover, of abiding interest and utility.

220. *On the Priesthood*; translation from the treatise by St. John Chrysostom, by Rev. Patrick Boyle, C. M. Dublin, Gill, 1903. One vol. in-12 of XXIV.—145 pp.

We know, and we are also reminded by the translator in his learned preface, that in supporting our testimony by the authority of illustrious men, we are led to appreciate the grandeur of the ideas advanced by St. John Chrysostom, and the faculty he possessed of grasping the real and practical point of view in the most exalted subjects. The distinguished Superior of the Irish College has done a good work in preparing for the use of the English-speaking clergy the beautiful treatise of St. John Chrysostom on the priesthood.

CONTENTS: No. 4

	Page
His Holiness Pius X. (August 4, 1903)	330
Death of the Sovereign Pontiff Leo XIII. (July 20, 1903)	<i>Ibid.</i>

EUROPE

FRANCE

Cause of Beatification of the Daughters of Charity of the House of Arras: Discourse of the Rev. Canon Jules Didiot, Professor of Theology at Lille.	332
The Ecclesiastical Seminaries.	342
Rev. Armand David: His Zoölogical Museum.	362
Death of Mr. Antonin Pagés, President General of the Conferences of St. Vincent de Paul.	363

SWITZERLAND

Fribourg and Zurich.—Home and School of Domestic Economy for Young Girls: The <i>Marenheim</i>	363
--	-----

TURKEY IN EUROPE

Bebek.—Conflagration and Persecution. Rev. Nicholas Murat, O. M.	372
--	-----

MACEDONIA

Coucouch.—Bulgarian School. Sr. Pascaud.	<i>Ibid</i>
Monastir.—Success of the Schools: Dispensary: Insurrection. Rev. L. Proy, C. M.	373, 374, 375
— Revolution and Destruction. Sr. Viollet.	374

ASIA

CHINA

NORTH TCHE-LY AND PEKIN

Pekin.—Our Works since the War of 1900.	387
---	-----

KIANG-SI

Comparative Chart of the works. 1870—1892 in Kiang-Si. . . . 379

NORTH KIANG-SI

Kiu-Kiang — Progress of the Apostolate: Catechumens' Seminary.
Mgr. Ferrant. 380

SOUTH KIANG-SI

Ki-Ngan.—Politeness of the Mandarins: Native Clergy: Seminary.
Mgr. Coqset. 382

Ning-Tou.—The Work of the Catechumens in Ning-Tou, Chouy-
Ken, and Cheu-Tcheng. Rev. Th. Festa, C. M. . . . 383

TCHE-KIANG

Hou-Tchou.—A Maritime Population: Catholic Chapels at Hou-Tchou,
and Nan-Zing. Rev. C. P. Louat, C. M. 385

PERSIA

The Armenian Mission of Ispahan Confided to the Congregation of
the Mission (1902.) 387

Djoulfa-Isphan.—The Journey from Ourmiah: Description of Ispahan
and Djoulfa. Rev. E. Demuth, C. M. *Ibid*

SYRIA

Beyrout.—Establishment of the Work of the Missions for the Envi-
rons of the City. Rev. P. Chiniara, C. M. 399

AFRICA

ABYSSINIA

Alitiena.—The Native Seminary. Rev. E. Gruson, C. M. . . . 401

SOUTH MADAGASCAR

Farafangana.—Origin and Development of the Leper-Home: More
than Three Hundred Lepers Already Gathered there (1903)
Mgr. Crouzet 402

CONTENTS

NORTH AMERICA

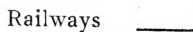
MEXICO

Chihuahua.—General Information Relative to the Diocese: Seminary, School Directed by the Priests of the Mission (1903).	410
---	-----

CENTRAL AMERICA

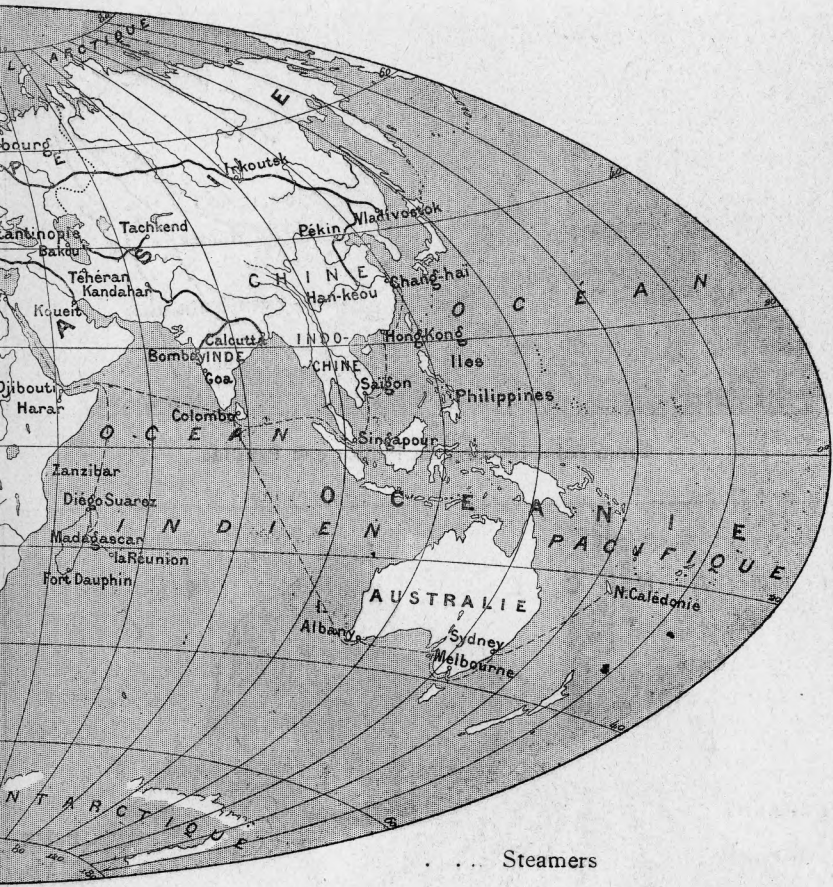
COSTA RICA

Sipurio.—Among the Indians of Talamanca: School for the Little Indians. Rev. A. Blessing, C. M.	413
OUR DEPARTED: Our Missionaries: Our Sisters:	419
Work of Blessed John Gabriel Perboyre	423
BOOK NOTICES: Letter from a Librarian: Library of the Congregation of the Mission	424
ILLUSTRATIONS: His Holiness Pius X.	330
Pekin.—Students of the Native Seminary and their Directors	377
Alitiena. (Abyssinia).—Students of the Native Seminary.	401
Madagascar. (Fort Dauphin).—Mr. Flacourt and the Malagassy Chiefs	402
— Farafangana.—The Leper Home.	407
Babinet's Planisphere: General Map.	459



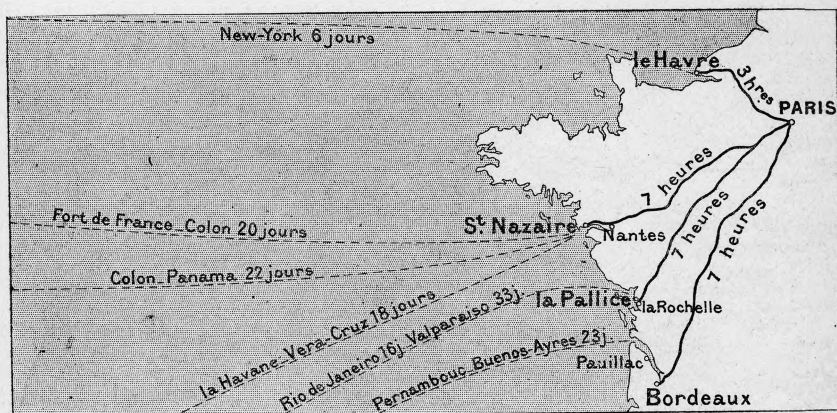
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WORLD

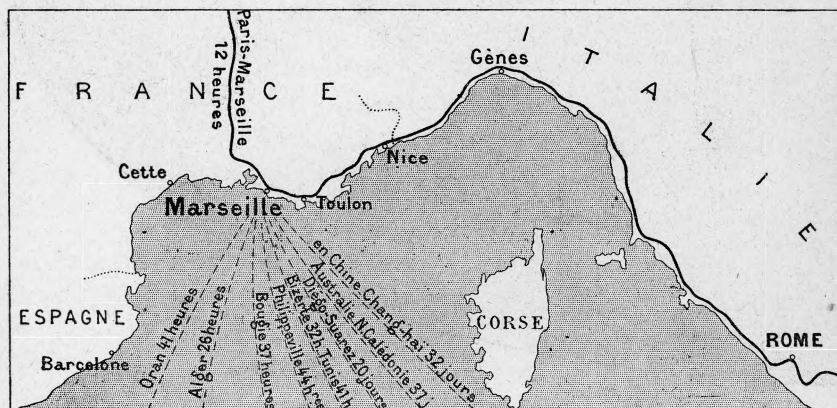


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